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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

JACKSON, MISS., April 19, 1934

NEW SERIES
VOLUME XXXVI No. 16

Baptists Near and Far

Brother T. S. McGhee, ministerial student in Mississippi College, is recovering after an operation for appendicitis.

Rev. R. W. Weaver is supplying the pulpit of First Church, Washington, during the protracted illness of Pastor S. J. Porter.

If interested in the trip to Baptist World Alliance read Dr. Cree's announcement about the provision for your comfort, and especially the hotel accommodation in New York.

Mr. W. G. Mize, manager of the Baptist Book Store, was welcomed and cordially treated at Durant last week where he carried a display of books to the meeting of the Presbyterian preachers.

Our source of information misled us recently to say that Miss Anna Hatcher of Blue Mountain had become Dean at Bryn Mawr College. We learn that the position is in Harcum School at Bryn Mawr.

"The wiles of the devil" are being demonstrated today in every move of the liquor people. Children are being sold candy containing enough rum to make them drunk. Girls are being sold wine flavored lipsticks. Fortunately we are "not ignorant of his devices."

A recent issue of the Baptist Standard features Baylor College of which Dr. J. C. Hardy has been president for twenty-two years. Before going to Texas he was president of Mississippi A. & M. College (now State College) for thirteen years and superintendent of the Jackson city schools for ten years. Forty-five years as school executive and as vigorous as ever.

Pastors who purpose to provide for their old age necessities or necessities that come through premature breakdown should give heed to the Service Annuity Plan. They should know the provisions of this Plan. A request for explanatory literature will receive prompt attention.—Thomas J. Watts, Executive Secretary, The Relief and Annuity Board of The Southern Baptist Convention, 2002 Tower Petroleum Building, Dallas, Texas.

Representative-at-Large John J. Cochran of Missouri, recognized as a wet Congressman, discussing the FACA and the alleged high prices of hard liquor, in the House, made this extraordinary statement: "Many citizens who clamored for the repeal of the Eighteenth Amendment are thoroughly disgusted, and if they had it to do over again they would not spend their time and money because they realize that they simply have made a small group rich overnight."—Ex.

We cannot here give an account of the meeting of those who propose to campaign the state in opposition to the proposed hard liquor bill, for the reason that we go to press too early in the week. But the friends of prohibition need have no sort of fear that the interests of temperance will not be looked after. On Tuesday morning a committee of the United Drys met at Baptist headquarters in Jackson. Mr. J. E. Byrd is chairman, and the membership is representative of various religious, civic and educational organizations in the state. The United Drys is

not a political organization and has no affiliation with any political party. It is entirely distinct from the Prohibition Party which was recently organized in the state, and so far as we know none of those connected with the United Drys is affiliated with the Prohibition Party. The United Drys are concerned about only one thing and that is to use every proper endeavor to preserve the prohibition laws and see that they are enforced. The plan of campaign will be presented at a statewide meeting of all favorable to prohibition held at the Hall of Representatives in the New Capitol Building Wednesday, April 18 at 10:30 A. M. The purpose is to perfect an organization in every county and see that a full vote for prohibition is polled in July.

—BR—

With legalizing the sale of beer in Mississippi our churches have thrust back upon them a problem which they had to fight out forty and fifty years ago. Seventy-five years ago men were not disciplined for selling liquor or simply for drinking it, but were disciplined for drunkenness. Later the consciences of our people decided that selling liquor was inconsistent with church membership, and many church covenants embodied a pledge to abstain from the use of alcoholic beverages. Then came state and national prohibition. Now the national prohibition law is repealed and the state law is modified. What shall be the attitude of our churches toward those who drink and those who sell liquor, and toward those who rent their property to liquor dealers? The Baptist pastors of Richmond, Va., recently expressed themselves strongly but conservatively on this matter. We quote only a part of their statement: "The problem is an old one. For several decades before the enactment of the prohibition laws, the proper attitude of the churches in these matters had been the subject of agitation and anxious and prayerful consideration, and our churches with practical unanimity had reached the conclusion that the liquor traffic was anti-social and immoral and that it was contrary to Christian principles of life for their members either to drink or sell alcoholic beverages; and the pledge to abstain from both was embodied in many of our church covenants. It is the solemn conviction of the members of this Conference that it would be moral and spiritual apostasy for our churches now to recede from this position, which they assumed before the days of prohibition and after many years of education through anxious and painful experience. Alcohol has not changed its nature, and the liquor traffic has not changed its character. Wrong-doing does not become right because the State approves of and engages in it. The standards by which Christian conduct should be judged are not determined by the policies of the State. When a good man engages in immoral business he does not lift the business to his moral level, but there is an inevitable tendency for his reputation and his character to sink toward the moral level of the business."

Dr. S. J. Porter, pastor First Church, Washington, has been a great sufferer of late and may never be well again. He said to friends recently: "I have always tried to preach Christ as a Saviour, and I find as I am suffering here, that he is making good in all that I have claimed for Him."

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

LETTERS TO PASTORS

Dear Brother Pastor:

You will find below a list of the names of those who have agreed to help raise \$100,000.00 for Mississippi Baptists' debts. Note the total amount. In all places where we have had opportunity to present the work in the regular church services there have been responses. If you are willing to open your doors to those who are presenting the plan for meeting our debts and will assume a positive and favorable attitude towards the movement, we shall be satisfied with the results.

Another matter of vital importance just now is the completion of the Southern Baptist Convention year's work. You doubtless observed in the Baptist Record last week the list of churches with their contributions from the first of January to the first of April. You found that 382 churches made contributions to the Cooperative Program. This left more than 1,100 churches in the State which made no contributions whatsoever to the Cooperative work during the first three months of the year. If your church is in this list of non-contributing churches, please get it into the giving column before the end of this month. You can do this better than can any other. The responsibility is upon you to lead your church in giving as well as in living. You will find 219 churches which designated their gifts. This makes a total of 601 churches which made contributions during the first three months of the year, leaving nearly 900 churches which made no contributions whatsoever to any Kingdom causes during the first quarter of the year. You cannot afford to sin against your church by failing to enlist them in the Kingdom enterprises. It is a sin to fail to enlist them, and the sin lies at the Pastor's door. Our earnest appeal is for an offering from every church in the State before the month closes. Pledges should be paid up to date, and those members who have made no pledges should be led to do their duty before this month closes.

Following are the names of those who have pledged or contributed to the \$100,000.00 Campaign:

Pastors—

R. L. Breland, Coffeeville	\$ 50.00
B. L. Davis, Gulfport	100.00
R. A. Morris, Holly Springs	100.00
W. A. Roper, Meridian	100.00
Madison Flowers, Sumner	100.00
J. W. Lee, Batesville	100.00
M. O. Patterson, Clinton	25.00
E. J. Caswell, Greenwood	100.00
P. I. Lipsey, Clinton	100.00
J. R. G. Hewlett, Charleston	10.00
Wayne Alliston, Jackson	100.00
H. G. West, Ecu	12.00

(Continued on page 5)

Sparks and Splinters

News items will get in the paper more quickly and be given better position if they are made brief.

For the fourth consecutive time the Ingomar B. Y. P. U. has won the county attendance banner.—R. L. Ray, Jr., Pontotoc, Miss.

Dr. A. U. Boone for more than thirty years pastor of First Church, Memphis, has for the past few years been serving as ad interim pastor of churches, including First Church of Tulsa and Immanuel of Nashville. He has recently been called to Shelbyville, Tenn.

Pastor J. N. McMillin of Louisville writes: We feel very happy in our church here because Dr. J. Norris Palmer of the First Baptist Church of Baton Rouge, La., has accepted the invitation to help us in our meeting. We are to begin the third Sunday of May and continue at least a week.

The following is taken from resolutions passed by the Religious Society of Friends in a recent meeting. It is a part of their expressed opposition to war: "We affirm the supremacy of conscience. We recognize the privileges and obligations of citizenship; but we reject as false that philosophy which sets the state above the moral law and demands from the individual unquestioning obedience to every state demand. On the contrary, we assert that every individual, while owing loyalty to the state, owes a more binding loyalty to a higher authority—the authority of God and conscience."

It is seldom that an evangelist fails to tell people of their sins. Too many pastors let young people pass on from the Sunday school into the church like passing into another department. One reason why we need evangelists is that they preach repentance. The preacher of the John-the-Baptist type is usually an evangelist. John, himself, was an evangelist. In all Christian history the evangelists have been awakening preachers. Pastors are too often like over-indulgent parents. One way to improve the quality of conviction, repentance and faith in Christ is for pastors of churches to invite evangelists to conduct their meetings.—Baptist Standard.

During the spring holidays enjoyed by Mississippi College students, Rev. A. T. Engell conducted a series of revival services in the interest of the advancement of Christ's kingdom. Much enthusiasm and interest were manifested by both young and old at his home church at Marion. He was accorded the special honor of being called to serve as pastor about five months ago. Much progress has been made and high hopes are entertained of accomplishing much for Christ in the future. It is hoped that Dr. M. O. Patterson of Clinton will lead in a revival there this summer.

Was Jesus a radical? What is a radical? The word means going down to the root of things, and when used with reference to social and religious conditions and institutions means one who believes it necessary to uproot present conditions in order that they give way to better conditions. A radical believes you will never have better conditions by modifying or mollifying present conditions, but by getting rid of them entirely that they may be supplanted by other and different conditions. Differing answers are apt to be given to the question as to whether Jesus was a radical. He said, "Every plant which my heavenly Father hath not planted shall be rooted up." This was in response to the statement that the conservatives were offended at what he had said. But Jesus also said about wheat and tares in the same field, "Nay, lest while ye gather up the tares, ye root up also the wheat with them." Study it out for yourself. And what about John the Baptist? He said, "The ax is laid at the root of the trees. Every tree that bringeth not forth good fruit shall be hewn down." When the times are ripe God sends the cyclone and clears a path through the wilderness.

Rev. J. S. Deal has moved from Moorhead to Ackerman and will serve the churches at Weir, Fentress and Bethlehem.

Rev. J. B. Quin of Summit, who teaches the Bible in S. W. Miss. Junior College, preached the commencement sermon for the graduating class of the Kokomo High School in Marion County, last Sunday at eleven o'clock. And they heard a good sermon.

In an inconspicuous place a Memphis paper reports that the two federal prohibition agents, recently released have been called back to service, to be a "raiding squad for unlicensed and unregistered distillers." Which being interpreted means of course that the bootlegger is here the same as ever, although the amendment has been repealed.

PASTORAL CHANGES: H. Ferguson of the B. B. I. becomes pastor at Garrison, Texas.—J. D. Cheatham resigns at Caddo, Texas.—J. L. Ponder becomes pastor at Rochester, Texas.—J. S. Day, retired U. S. N. Chaplain, becomes pastor of First Church, Key West, Fla.—G. W. Quick retires from the pastorate of First Church, Greenville, S. C.—John Wright becomes pastor of First Church, De Ridder, La.—E. C. Harris goes from Pleasant Hill to Second Church of Many, La.—L. O. Leavell has been called to Gadsden, Ala.

Monday morning preachers gathered in the meeting of the preachers conference of central Mississippi. There were about 25 present. The program included a discussion of Evangelism, and the Bible study. The first was directed by Dr. B. H. Lovelace of Clinton and participated in by Dr. L. Bracey Campbell of Canton and Rev. W. A. Hancock of Clinton. Dr. Lovelace gave the three fundamentals of evangelism as (1) We must realize that men are lost, (2) That Christ is able to save, (3) That God uses human instruments in the work of saving. Dr. Campbell said, "We must preach to men's hearts, there's nothing the matter with their heads; depend on the Spirit of God; realize that men are lost." Brother Hancock said that every Christian should be a soul-winner; it is not merely a preacher's job. This is the greatest work a Christian can do. He said we must love people; must know their need; we must know the remedy; we must have faith that God can save; the message must be backed by the life. The Bible lesson was taken from the first and second chapters of Hebrews, and it was a great treat to have the Bible truths unfolded by Dr. M. O. Patterson. The next meeting is to be at Canton Monday, May 7th.

The Tennessee W. M. U. proposes a 10% increase in their financial goal for 1934.

Through March 1st, 1934, the sum of \$9,048.15 has been received by the Foreign Mission Board from the Wade Bryant Plan. This full amount has also been applied to reducing the debt.

An Alabama mother was led to tithe through her boy's taking part in the R. A. Tither's Declaration Contest. Instruction plus information plus inspiration always equals obedience and consecration in a true Christian's life.

Dr. Frank Tripp has figured it out that if one makes an offering of a penny a meal every day, and five cents on Sunday, Thanksgiving and Christmas days, he can have a membership share in the 100,000 Club and thereby have a part in erasing the debts on Southern Baptists' Kingdom work already done.

One of the most encouraging notes resounding in the spring-time work of the Kingdom is the profound spiritual atmosphere that has prevailed in the five State W. M. U. Conventions attended by the Editorial Secretary of the Foreign Mission Board.

The missionaries now on furlough are eager to teach in Schools of Missions, to speak in local church, city-wide, associational or district meetings, to do anything else they can to promote a deeper interest in missions.

Sixty were added to the First Church, Tampa, in a meeting in which Dr. Jno. Inzer of Montgomery preached.

According to a well known cartoonist a letter addressed to God and sent to Rome was returned marked "unknown."

Dr. B. H. Lovelace of Clinton will preach the Commencement sermon for Blue Mountain College, May 20. The Baccalaureate address will be by Chancellor Hume of the University.

Twenty-five have been added to the membership of Hernando church since Rev. C. O. Cook became pastor there in September. And the Record goes into every home.

Congratulations to our school children and teachers. The federal government has appropriated \$1,350,000 to keep the public schools in Mississippi going for a longer term. Of this \$600,000 has already been sent to the state.

Among those who fought prohibition's battle in the recent session of the Legislature none deserves more praise than Mr. Sam J. Purvis in the House from Union County. His people will honor him through the years to come.

Every church must elect its own messengers to the Southern Baptist Convention. They are no longer designated by the Secretary of the Mission Board. The messenger must have a written statement from the church clerk that he has been elected a messenger.

Every church contributing to the work of the Southern Baptist Convention is entitled to one messenger. No church may have more than ten messengers. Besides the one there may be an additional messenger for every \$250.00 given to Southwide causes.

Pastor D. W. Moulder had good congregations at Harmony and Concord churches last Saturday. At night there were 8 additions at Concord, four for baptism, and on Sunday one more for baptism and five by letter. A month before a young man was baptized. This week a B. Y. P. U. study course is in progress at Concord.

There were 500 (counted) in the Sunday service at First Church, Biloxi, recently and 325 in Sunday school. One joined the church and was baptized. All departments have grown in attendance and interest. The church voted to send Pastor Hodge to the Southern Baptist Convention in May, and the pastor and his family to Ridgecrest for three weeks this summer.

Mr. Joe Dale, editor of the Lawrence County Press, says: "Personally, this writer is a prohibitionist. We have always been on that side of the question, and we expect to so remain. For one thing, we do not believe that the legalized sale of liquor under existing laws would put the bootlegger out of business. And the most inconsistent thing we ever heard of is for some of our pinderheaded, fossilized, so-called legislative leaders to fight for a tax on liquor to help run our public schools and then stand up and endeavor to ram through a measure providing for the teaching of temperance in those same public schools."

Announcement was made recently in The Record of the proposed meeting in Jackson to launch a prohibition party. It was said at the time that we sympathized with their objective and were willing to learn the best way to carry on the prohibition fight. We were doubtful then as to the wisdom of organizing a political party for the purpose, and our doubts have not been removed. Certainly those who think this the best method have the right to proceed according to the wisdom given them. It is our belief that prohibition is primarily a moral question and does not need to be made a political issue, or to be sponsored by a political party. It is only when a political party as such makes a fight on prohibition that we are forced to fight it out there. The Baptist Record is not concerned about the success or failure of any political party, but it is concerned about the kingdom of God and His righteousness. We believe in righteousness, temperance and judgment and will continue to advocate them and oppose any who oppose them. We have long since made our declaration of independence.



CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Editorial Secretary

THE FOREIGN MISSION BOARD AND THE 100,000 CLUB

Charles E. Maddry, Executive Secretary

Since the Convention launched the 100,000 Club last May, the Foreign Mission Board has received the sum of \$21,777.16 from this source. Every cent received has been applied upon the principal of our debt at the banks. This income from the 100,000 Club has saved the Board the sum of \$1,306.00 in interest. This will pay the salary of almost two missionaries.

We believe sincerely that all of the debts of the Boards and institutions of the Southern Baptist Convention can be paid in a few years if our people would rally to the support of the 100,000 Club. Success is in sight and these burdensome and crushing debts may all be paid if we will press the matter now. We sincerely hope that the Convention will turn a deaf ear to any other plans or schemes for the payment of our debts, and stick to the 100,000 Club until the victory is completely won. We rejoice in the measure of success that has crowned the effort of Dr. Frank Tripp, and we pray God's blessing upon every effort made for the payment of the debt of the Convention.

"SEEDTIME AND HARVEST" NOW READY

We are glad to announce that the revised edition of **SEEDTIME AND HARVEST**, by Mary C. Alexander, (50c) is now ready. There has been no subtraction from the author's interesting story of the beginnings and growth of the South China Mission. Features that will make it easier to teach and to study have been added: suggestions for study containing outlines, plans, procedure, suggested materials and activities.

We heartily recommend the book for men, women, young people and intermediates, and for reading and reference use.—Mary C. Hunter, Manager Book Department.

AN ENGAGEMENT ANNOUNCEMENT IN CHINA

"Miss Faith Chang has become engaged to Mr. Chao, a 'foster son' of the Grahams of Chinkiangpu and a fine young man. Before the dinner they had an engagement service in the auditorium of the Julia Jackenzie Memorial School. Dr. Stamps gave a short talk on marriage, then Mr. James Graham spoke a few words on behalf of the groom-elect, and spoke on marriage symbolizing the return of the Lord and the great Marriage of the Lamb. Then Mr. Aillison of Kiangyin also spoke but his dialect sounded like a string of 's's' and 'z's' and I couldn't understand.

"After this Dr. Stamps asked Messrs. Graham and Allison what the gentleman's intentions were, and then turning to Pastor and Mrs. Chang, asked if they were willing for the engagement. When they assented, Dr. Stamps asked for the proof of the young man's intentions. Mr. Graham presented him with a little box containing the engagement ring which Dr. Stamps, in turn, presented to Pastor Chang who received it for his daughter.

"After this Mrs. Graham sang a hymn, followed by two short hymns by the Stamps and Graham children. Then we had a prayer by Mr. Allison, the doxology, and then the benediction by one of the Episcopal preachers present. Finally this was followed by the engagement feast served in the school dining room. The date for Miss Chang's wedding has not yet been set."—Dr. Ethel Pierce, Yangchow, China.

RECEIPTS OF THE FOREIGN MISSION BOARD FOR MONTH OF MARCH 1934

Cooperative Program	\$21,800.25
Designated Gifts	10,624.40
Debt Account	5,077.01
Lottie Moon Offering	2,926.38
Miscellaneous Income	1,808.38

Total.....\$42,237.02*

*An increase of 33% over receipts for March 1933.

MEMORIAL SERVICES FOR DR. LOCKETT

On Sunday, February 11, memorial services for Dr. Lockett were held both in Abeokuta and Lagos.

In Abeokuta all the churches met together at the First Baptist Church at Ijaiye and Rev. Adediran, who was associated with Dr. Lockett in Abeokuta from 1910-1913, preached the sermon. There was excellent attendance and deep interest.

PLANS FOR THE SPRING

"The Chinese New Year has just come and gone, and with it began simultaneous meetings in all the churches in our city. Next week we are to begin a conference for the men workers in our Yangchow and Chinkiang fields. We are hoping that our evangelists and pastors will come, and many laymen and Christian workers from the various churches. It will last two weeks, and there will be Bible classes, and twice a day, a preaching service by a band of evangelists from Shanghai who have been greatly used of the Lord in many places. The conference is to be held in the hospital building, one wing of the building being used for dormitory, and the men's ward, a lovely big south room, for a class room and chapel. We are expecting great things at this conference, and we are praying that these men will go back to their work and their homes on fire for the Lord.

"After this conference, the spring evangelistic meetings will begin and my husband will be away from home a great deal of the time, visiting the outstation churches. This is such a large field. It stretches away to the east and west, for nearly 150 miles. To visit each church with two weeks of evangelistic meetings and Bible teaching takes a long time."—Mrs. D. F. Stamps, Yangchow, China.

REV. J. A. IDOWU CALLED TO FIRST CHURCH, LAGOS

Since the death of Rev. J. R. Williams, the late pastor of the First Church, Lagos, that flock has been without an ordained pastor. Bro. J. F. Oshodi, though a business man, has ably carried on the work with the assistance of other laymen in the church and with occasional help from our ordained pastors of the neighboring churches. Our people will receive with great interest the announcement that Rev. J. A. Idowu, who for the past few years has been pastor of the Ebute Metts Church, has been called to the pastorate of the First Church.

BIBLE CONFERENCE

"In April we will have our women's Bible conference. This will be the third year we have held it. Last year there were nearly 100 women. We hope for that many or more this year. It is held

in the girls' school building. This conference has proved a great blessing to many women in the two years that we have already had it, and we are praying very much for the one this year. It lasts a whole month."—Mrs. D. F. Stamps.

CLOSED DOORS

Since January 1st, 1934, the hearts of the office secretary and her co-workers have been saddened and grieved as the names of 181 volunteers for service in foreign fields have been withdrawn from the file and transferred to the file containing the names of still others who also have passed the age limit for missionary service. The Board has found that it is not wise to send out new missionaries who are over 34 years of age. These 181 have crossed that "dead-line." Forever the door of realization of their dreams has been closed to them. Back yonder somewhere God's still small voice called to them. They responded, "Yea, Lord, here am I." They volunteered. They yearned to go and fulfill God's call to foreign fields, but Southern Baptists failed to make tithes and offerings unto the Lord sufficient for their going to some foreign field. The Board was forced to ask them to wait—to wait. Eagerly hoping, never giving up the hope of being a foreign missionary these 181 have counted off the years that were slowly closing for them the door of fulfillment of God's call to them. Today they hear the click of the lock forever barring them from their lost dreams. The aching, disappointed heart-throbs of these 181 surely must move Southern Baptists to rise up and forbid that God's call shall ever again be unfulfilled, that not another volunteer's dream shall be blasted.

Yet, there are others who have but one more year of grace. And the mails bring application upon application from Southern Baptist youth pleading to be sent to tell the Gospel yonder. May none of these ever experience the disappointment of these 181 in whose faces Southern Baptists have closed the doors!

PARAGRAPHS

"Since the Southern Baptist Convention in Washington, D. C., last May, the Foreign Mission Board has received \$21,777.16 from the 100,000 Club."

The number joining the 100,000 Club is increasing monthly. . . Surely every Southern Baptist who loves the Lord and his work will soon join the 100,000 Club and have a part in this great movement for Kingdom progress.

Foreign Mission hour at the Southern Baptist Convention this year will be Friday evening, May 18. Secretary Charles E. Maddry has great and interesting plans for this service. Every one attending the convention will want to be present for this hour.

"The new gatekeeper of Yates Academy in Soochow has said that he wants to be a Christian and join the church the next time we have baptisms" writes Missionary Sophie S. Lanneau. Passing through the gate one day, Missionary H. H. McMillian stopped in the gatehouse to talk with the new keeper of the gate about Jesus. He was converted.

The Mississippi W. M. U. gave 45% more to the Lottie Moon Offering this year than they gave last year.

Editorials

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DR. AND MRS. A. J. AVEN
—O—

The W. M. U. office is this week dedicating its page to Dr. and Mrs. A. J. Aven. We are pleased to join in giving honor to whom honor is due. The editor has never had a better or more steadfast friend than Dr. Aven. Our connection goes back to the intimate fellowship of student days at the University. Somebody defined a friend as one who knows all about you and still loves you and sticks to you. And this must fit the present case. He knows the weaknesses and perversities of this scribe as perhaps no other living person, with one possible exception, and yet he has been and is as loyal a friend as a man ever had.

But better than all this he is loyal to the Lord Jesus Christ, to all His truth, to all His work, and to all His workers. Uncritically and faithfully he has held up the hands of every man who has stood for righteousness and truth.

His life work has been with Mississippi College, whose students he has taught and guided for more than forty years. His connection with the college has been longer than any other man ever on its faculty. But it is not primarily in length of service that his work is distinguished. There has never been a man connected with the college who has more vitally and helpfully touched the lives of the students than has he. He has considered his position as an opportunity for Christian service and his contact with students has been used to help them to become Christians and to lead the Christian life.

We have coveted an opportunity to say this, and now the retirement of Mrs. Aven from the presidency of the state W. M. U. gives us this privilege. Mrs. Aven gives up the office of president that she may give herself more completely to helping her husband. He is for the time being almost without his eyesight. We believe that many of his former students and old friends will be glad to write him a personal line.

The retirement of Mrs. Aven from the presidency of the State W. M. U. is the occasion for her coworkers to show their esteem of her and appreciation of her twenty years of service. Fitted by nature for leadership, she gave her life as led of the Lord to work among the women in the organization and administration of their missionary work. She came into a splendid inheritance of achievement. The first president of the Mississippi W. M. U. was Mrs. J. L. Johnson, then of the University of Mississippi. She was one of the noblest Christian characters with which our state was ever blessed. She was succeeded by Mrs. Hillman of Clinton, a queenly woman with unusual executive ability. Mrs. Aven was in her early years associated with Mrs. Hillman in this work. Then came Mrs. Riley and Mrs. McComb, till the mantle of service fell on Mrs. Aven, whose period of service extends over a period of twenty years, nearly half the history of the W. M. U. in Mississippi.

In these years the growth of the work has been steady and healthful. The work has been as efficiently administered as any religious or business institution in the state. The organization is ideal and the response to every call to service surpasses anything we know of. The president of the woman's organization is more than a presiding officer at various meetings. She is also busy with administration and planning. At the recent meeting of the W. M. U. Convention, Mrs. Aven declined to be considered for the office and Mrs. Rice of Charleston came into a worthy heritage.

—BR—
Pastor L. S. Cole has been granted a five week vacation by the church at Marks. Four will be spent in meetings in Refugio and Angleton, Texas, and one at the Convention in Fort Worth. He says, "My people could not have been more thoughtful or loyal in this time of great sorrow."

NORTHERN BAPTISTS

—O—
The Watchman Examiner is doing a great service to Northern Baptists in conducting each week an open forum of eight pages for discussion of general denominational conditions in the Northern Convention, and especially the reorganization of their denominational machinery. For one thing this discussion shows how complicated their machinery is and how loosely their work is correlated. Up to a few years ago they had no general convention but had annual meetings of their various societies through which their work is carried on. As the same people were interested in practically all these societies they had good meetings, and the idea got hold of them that they might have one Convention as we do in the south which would have general supervision of all departments of the work.

But this was only a partial solution of their work and there is a feeling among many that they must go further in order to get the benefits of the Convention organization. One of the differences between their work and ours can be seen in the theological schools. In the South we have three theological schools, all owned and controlled and supported by the Southern Baptist Convention. In the North they have more theological schools than we do, though not so well attended, and each one is governed by its own board of trustees and is entirely independent of the Convention, having no organic connection with it.

In the North they do not have boards but societies for doing home and foreign mission work. These were originally entirely independent of the Convention and of each other, but have been since the formation of the Convention brought into some sort of relationship to the Convention, which was a compromise. They have a foreign mission society and a women's foreign mission society. They have a home mission society and a women's home mission society.

At the last meeting of their Convention a committee of fifteen was appointed to recommend changes in organization if thought to be necessary. This committee has recently published their report. This has precipitated considerable discussion. Both sides are having their innings and the contest is interesting. It is not an easy matter for an outsider to understand all the details, although every effort is made to elucidate the matter. The results will not be known until after the meeting of the Northern Convention in Rochester in May. It all makes us grateful that our Southern organization is simpler, and we hope it may be kept as simple as possible.

The committee of fifteen is recommending consolidation of the two foreign mission societies, and also of the two home mission societies. And they are seeking to coordinate their educational work being done through the B. A. U. and the Am. Bap. Pub. Society. They've got a picture puzzle on their hands.

—BR—
The Relief and Annuity Board is slowly but surely growing a membership in the Service Annuity. With the economic improvement that is in evidence almost everywhere our pastors and churches should be constrained to enlist in this Plan. Why should pastors and churches wait to see if it will succeed? Will they not help to make it a success by participation therein?—Thomas J. Watts, Executive Secretary, The Relief and Annuity Board of The Southern Baptist Convention, 2002 Tower Petroleum Building, Dallas, Texas.

—BR—
Miss Minnie Landrum for several years a missionary in Brazil will visit her father and mother and brothers and sisters in Clinton, Miss., in June and go in July to the Baptist World Alliance in Berlin. Her expenses will be paid by a friend in Oklahoma.

Miss Bertha Rachel Palmer, Director of Scientific Temperance Instruction for the National W. C. T. U., will be in Jackson and conduct a School of Instruction at the Y. W. C. A. building May 3rd beginning at ten o'clock. Afternoon session begins at one. Luncheon 25c.

CHRISTIAN STANDARDS AND STATE STANDARDS

—O—
Some scriptures do not carry their meaning on the surface. They intrigue us by the very difficulty of interpretation. And here is one of them, at least to this writer: "Not all men can receive this saying, but they to whom it is given." These are the words of Jesus. He is talking to the disciples who were puzzled at the strictness he put on divorce. These restrictions seemed to them impossible of observance and impractical in enforcement. They jumped to the extreme of saying, "If this is so, it is not expedient to marry." Maybe they said it hastily without thinking it through, but they for the moment were of the opinion that it would be better not to be tied up in marriage at all if you couldn't get a divorce when you wanted it. Then Jesus said, Not all men can receive this saying, but they to whom it is given. And then he made the remark about eunuchs who were so born, those who were made so and those who were so voluntarily.

What concerns us here is the application of this principle which Jesus laid down. Are the high standards of the kingdom of God to be enforced with liberty and latitude? Are they meant to apply to some and not to others? Are there degrees in attainment of Christian Standards, the requirements to be enforced in some cases and not in others? There is something to be said in favor of these suppositions, and we must try to exercise grace and patience in the application of them.

Jesus plainly taught that monogamy was the original plan of God, and that He did not mean for a man to have more than one wife, the Mormons and Solomon to the contrary notwithstanding. The Jews had come to recognize this law and observe it generally in the days of Jesus and the apostles. But churches were planted among heathen people. Some of them became Christians who had more than one wife. What should they do? It was a real problem. There is no direct command that a man must put away all but one wife when he became a Christian. But no man with more than one wife was made a minister or leader in the church. It must be made plain that such a situation did not meet the approval of God and was not to be encouraged in the churches. The same might be said about slavery and some other social institutions. The methods of correction were not violent and revolutionary. But such a standard of living must be maintained, such a spiritual tide must be produced as to gradually but certainly remove these conditions among Christians. The Spirit of God working within will produce results which may not be obtained by force or law.

We expect more of preachers than we do of other people. We will excuse some things in young church members that we would not condone in those who have been Christians for years. Now we give these examples not as authoritative interpretation of this passage of scripture, but as possible applications of it.

But we do believe that what Jesus had in mind in talking to these disciples was to make plain the difference which was to mark them as separate from others. He expects more of them than the world expects of its best. He had said in the Sermon on the Mount, "Except your righteousness shall exceed that of the Scribes and Pharisees ye shall in no wise enter the kingdom of heaven."

We have great respect for the Jewish race, and for the religion of those who hold to the teaching of Moses and the prophets. But one has hardly to be told that the common Jewish standards of morals are inferior to those of Christians. And Jesus meant that His disciples should have a higher standard of right than those around him. Some standards may be impossible of enforcement among people who have not been born again, those who are not children of God. But to us His commandments are not grievous. There is something within the Christian

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that responds to the highest standard and enables him to live according to it. The requirement of the law is fulfilled in us who walk not after the flesh but after the Spirit. And we may pray confidently to be strengthened by the Spirit in the inner man.

There was never a time when the standard of life among Christians was not higher than the standard in the world. And there was never a time when this needed to be made clear more than today. The world's standards have been lowered, but ours must not be allowed to come down. There has been a distinct relaxing of state laws, and there is today a disregard for moral standards in the common conduct of men, which were once considered binding. It is common to see young women smoking cigarettes. You may see them drinking beer at the lunch stands. These things were considered impossible a few years ago.

But let us keep in mind that somethings which are high among men are an abomination in the sight of God. Or we come back to the saying of Jesus, "Not all men can receive this saying, but they to whom it is given." There is such a thing as aristocracy of morals. A good sermon could be preached today on the text, "Forasmuch as an excellent spirit was found in Daniel." Morality is a variable quality. But righteousness is an unchangeable standard, or at least if it changes, it goes up and not down. The state does not write the law by which Christians are to be governed. These are found in the word of God and the example of Jesus Christ. The state may not be able to write a satisfactory law on divorce or on the use of alcoholic beverages. But the churches must observe and preserve the teaching and the spirit of Jesus.

BAPTISTS AND BERLIN

A Statement on Behalf of the Baptist World Alliance

We are not surprised that adverse criticism has been directed upon the decision of the Executive Committee of the Baptist World Alliance to hold the approaching World Congress in Berlin. Differences of judgment are in the nature of the case inevitable. In view of the form which discussion has taken, we are asking Baptist editors to extend to us the hospitality of their columns for a statement of the considerations that influenced the Committee's decision.

Our people may rest assured that the resolution was not lightly adopted. Several hours were devoted to the candid and careful exploration of the entire situation. We do not exaggerate when we assert that no adverse consideration was left unstated or unconsidered.

At the very outset of its discussion, the members of the Committee were definitely informed, and clearly recognized, that a decision in favor of going to Berlin would not be immediately welcomed in any country except Germany itself; and that it would tend to reduce in some measure—perhaps quite substantially—attendance at the Congress. They also faced the certainties that decision for Berlin would expose themselves, and what to them was even more important, the Baptist World Alliance or the Baptist people as a whole, to the risk of misunderstanding and perhaps misrepresentation; that it would need to be expounded and defended in their own constituencies; and that its full justification must await the actual issue. They found however something else confronting them; a challenge to Christian courage and faith. One clear consideration governed their outlook: If a Congress can be held in Berlin, it offers a literally unparalleled opportunity for witness to distinctive Baptist principles.

The central question was therefore whether the Congress can be held. By this the Committee did not merely mean: "Can a meeting of Baptists take place in Berlin?" The Committee meant in all seriousness: "Can a Congress be held in Berlin, at which definite and unmistakable testimony can be borne to our distinctive conviction?" With the deepest sense of its responsibility, and of the serious consequences of a

mistake in so important a matter, the Committee decided that such a Congress can and therefore should be held. Not one person who actively supported or acquiesced in that decision did so without feeling that there were forceful arguments against it. But in view of all the circumstances, the call to a venture of faith and courage was irresistible.

The adverse criticism, which as we have said was not unexpected, appears to rest mainly on two assumptions, on each of which we would offer a brief comment.

(1) It is assumed that a Congress in Berlin must needs take refuge in a cowardly silence on issues that are vital to Baptists—the nature of the Gospel itself, the relations of Church and State, nationalism, racialism, world-peace, and so forth. Every one of these subjects is included in the program which was prepared and printed more than a year before the present Government of Germany came into being. Not one item of the program has been omitted or modified; and with full knowledge of its the present Government has given assurance of the widest liberty ("volle Verhandlungsfreiheit"). Nothing has been concealed from the Government—not even the fact that the free expression of our religious and ethical standpoint carries implications in the political realm. If liberty of utterance is not exercised, it will be the fault of the Baptist delegates themselves; if it were denied, the German Government would stand convicted before the world of a simply incredible manifestation of bad faith. The Executive Committee has neither bound Baptist delegates to "soft-pedaling" in the expressing of their convictions, nor carelessly accepted a place of meeting without reasonable guarantee of a really free Congress.

(2) We have more respect for the other assumption: that a Congress in Berlin would imperil the German Baptists. But it is precisely our German brethren who most strongly urge us to accept their invitation. They tell us that their position as a free church, refusing support from the State or the public purse, standing definitely for the simplicities of the Gospel, has already won a measure of respect; and that the demonstration that they are part of a great Christian body found in over sixty countries of the world, would just at this time be of enormous value. The German Baptists—who ought to understand their own conditions—repudiate the idea that our coming would imperil them. They insist that it is our refusal that would bring real danger leaving them in the eyes of their countrymen not as members of a worldwide fellowship, but as a small, isolated, unimportant "sect." They ask, with much force, why, having once accepted the invitation to Berlin, we should deny the claims of brotherhood by refusing to come now that they need us more than ever, and why we should slight their firm statement that, if they had not been certain that our Congress could be freely held, they would not, after the postponement from 1933, have renewed and pressed their invitation.

The decision to meet in Berlin has been made known to all the world. We are expected; and, unless our going is made impossible by some unforeseeable turn of events, we must go. The one essential of success is that the delegation from overseas, and especially from the U. S. A., shall be adequate in numbers and possess the representative character needed to give weight to the pronouncements of the Congress. We would therefore urge every Baptist who can to come to Berlin, and thus help to ensure that, in the providence of God, the Fifth Baptist World Congress shall take its place in our history as the greatest and most useful world-assembly our people have yet held.

John MacNeill, President,

World Alliance

J. H. Rushbrooke, General Secty.

Clifton D. Gray, Hon. Associate

Secretary.

Office of the President,

Hamilton, Ont.

March 27, 1934.

CONVENTION BOARD DEPARTMENT

(Continued from page 1)

E. F. Wright, West Point	100.00
J. A. Barnhill, Hattiesburg	100.00
C. W. Baldrige, Inverness	1.00
C. E. Bass, Scooba	300.00
Bryan Simmons, Mt. Olive	100.00
Harvey Gray, Grenada	100.00
R. B. Gunter, Jackson	570.00
Sunday School Superintendents—	
M. P. L. Love, Hattiesburg	100.00
Superintendent out from Meridian—name withheld by request	100.00
D. L. Brown, Kosciusko	100.00
Deacons—	
H. E. Dean, Leland	100.00
W. D. Cole, Philadelphia	100.00
R. W. Dunn, Hattiesburg	50.00
D. M. Delson, Clinton	100.00
J. J. Packer, Pope	10.00
T. T. Gooch, Oakland	5.00
Name withheld by request	1,000.00
S. B. Kirkland, Quitman	515.00
D. C. Simmons, Jackson	100.00
L. T. Lowrey, Blue Mountain	100.00
Church Members—	
Miss Emma Smith, Jackson	12.00
E. C. Williams, Jackson	25.00
H. P. Mosley, McComb	12.00
Mrs. Julia V. Ratcliff, Gloster	100.00
Mr. and Mrs. P. I. Lipsey, Jr., Clarendon, Va.	30.00
W. I. Allen, McComb	5.00
Miss Sallie Cochran, Holly Springs	13.50
Miss Bess Schilling, Jackson	25.00
Mrs. Louis Dailey, Jackson	10.00
Others Promised But Not Signed Up—	
Union	100.00
McComb	100.00
McComb	100.00
Brandon	100.00
Meridian	100.00
TOTAL	\$5,280.50

Sincerely yours,

R. B. GUNTER,

Corresponding Secretary.

W. M. U. DEPARTMENT

(Continued from page eight)

personality that has helped to mold and build the Union's ideals into the lives and hearts of Mississippi women."

Edwina Robinson

"A perfect woman nobly planned, made to warn, to comfort and command.' These are my sentiments Mrs. Aven, and such a joy it is to have you as a neighbor, a friend, and wise counselor. 'I thank my God upon every remembrance of you.' Phil. 1:3."

Evie Landrum

"To know Mrs. Aven is to appreciate her as the graceful, efficient Woman's Missionary Union President; to love her as a loyal sympathetic friend; and to admire her as the faithful and devoted wife and mother. Because of her deep-rooted consecration and her desire to serve Him, truly she is one of the choice flowers in the Master's Flower Garden."

Nettie Ree Traylor

If as many as fifteen people desire Pullman accommodations to Ft. Worth from Jackson a special sleeping car can be secured. If you have a clergy permit your ticket to Ft. Worth will cost you only \$4.55 from Jackson, riding in a day coach. We have been unable to find out if a Southeastern clergy permit will be honored on the return trip. Those going from the Jackson region will find it shorter and cheaper to go by Shreveport, La. There are two trains a day, one leaving Jackson at six in the morning and the other at 3:15 in the afternoon. See the schedule on page seven.

First Church, Gainesville, Ga., on a recent Sunday, R. Q. Leavell pastor, gave about \$12,000 to add two stories to their Sunday school building.

PAUL'S ADMONITION

William James Robinson, A.M., D. D.

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Paul had a deep concern for his fellow ministers because of his deep concern for those to whom they ministered. He said: "We beseech you, brethren, to know them which labor among you, and are with you in the Lord, and admonish you: and to esteem them very highly in love for their works' sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." (I Thess. 5:12-15.)

A careful study of this passage will repay every Christian many fold for his pains. A careful observance of it would heal nearly all the breaches between pastors and their people and bind them together in the bonds of brotherly love to the enriching of all concerned. To disregard it is, in many instances, to play into the hands of the devil and turn many from the Lord and cripple many more.

Misunderstanding is the basis of nearly all of our church disturbances as well as other disagreements. We need to know the duties, functions, rights and privileges of pastors and the regard that is due them. If we know this and are honorable, and fair minded we will have slight occasion for discord between us and our pastor. Most pastors know these things thoroughly and practice them scrupulously. I speak it kindly and in the sincerest and deepest love, that many laymen do not and in many instances most excellent brethren allow their ignorance to lead them into serious trouble while honestly believing they are standing on their God-given rights.

Every layman, regardless of his intelligence, position in the church, or other personal consideration, should be very reluctant to assail his pastor. Pastors are not always wise or correct in their decisions; but it stands to reason that they are more likely to be right than laymen. Most of them have had special training for their work; and those who have not have invariably devoted much time to private study of these things. This can be said of few laymen.

Now let us suppose the pastor is grievously in the wrong—this is some times unquestionably true—what shall the layman do? Be patient, be prayerful, talk with him kindly, lovingly and seek to win him from his error. If he will not mend his ways ask some other wise tactful pastors to talk with him. But be sure to leave nothing undone to win him before allowing the matter to become public, or allowing any breach between you and him. You can very rarely openly, or even privately, assail your pastor without doing yourself, your pastor and your church great injury.

Notice Paul's language. "We beseech" manifests very deep concern. Paul would not use this word in connection with a minor matter. "Know them" is used in the sense of heed them, highly regard them. Pastors are not to be treated lightly. To be sure a small per cent of them prove themselves unworthy of tender regard. "Labor among you," discharging their duty as the Lord's overseers. "Are you in the Lord." The Lord's called and appointed men to feed the flock. Pastors do have a spiritual oversight and an advisory prerogative over the members of his church. "And admonish you." In another place Paul says: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine." (II Tim. 4:1-3). No one will deny in the face of these quotations that the pastor has a very difficult task. He needs to be serious, earnest, patient and yet true to his calling.

Every one fairly conversant with the conditions in our churches today knows that much

"admonition," earnest exhortation, is needed to bring our churches up to what they should be and could easily be. He also knows that there is much that merits "reproof" and clear-cut "rebuke." It is enough to make one cry out, "Who is equal to these things?"

It is close to undeniable that some, if not many of our churches do not want, and will not have a pastor, who is true to his calling. And it is certainly true that many officers, and others in our churches, are utterly unwilling to allow the pastor to function under the directions Paul lays down. These churches and members in other churches want pastors "having itching ears." Woe to the "good minister of Jesus Christ" who has to deal with such persons or churches.

The spiritually minded, sincere members, in each church should set themselves to the task of making it easy for the minister to be a real pastor according to the requirements laid down by Paul. No other kind is worth having. And in proportion as he fails intentionally to measure up to this standard he betrays both his Lord and every member of his congregation. We do not need traitors in our pulpits, but each one should be occupied by a man truly devoted to his calling.

Every church is bound by every sacred obligation to make conditions such that a good minister of Jesus Christ can boldly preach to the whole counsel of God without hindrance. The church that does not do this is reprehensible.

Kansas City, Mo.

—BR—

OUR COMING CONVENTION

By President M. E. Dodd

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I am confidently expecting to meet from twelve to fifteen thousand visiting Southern Baptists in Ft. Worth, Texas, when the 79th session of our Convention opens on Wednesday morning, May 16.

During the past year Southern Baptists have halted the retreat which has been going on for three or four years. They are now ready to turn back and attack. This coming Convention should sound forth the challenge to advance. Marshall Foch, generalissimo of the allied armies during the World War, maintained that "an attack is the best defense." This principle will apply to soldiers of the Cross. Too long already we have been on the defensive. There is abundant reason and opportunity for an offensive.

I sincerely hope and pray that every messenger who comes to the Convention in Fort Worth will come with the sole thought and purpose of joining heart and hand with his brother soldiers of the Cross in an attack upon the coming enemy. There is no real occasion for divisive debates upon internal affairs. Let us all set our minds and hearts on advancing against the common foe of Christ and His churches.

The Committee on Order of Business has done a magnificent piece of work in providing what should prove to be the most informing, inspirational and spiritual program we have had in some years. I trust that all messengers will come praying that the power of the Holy Ghost may fall upon all who have any part in the sessions of the Convention.

I would sincerely request furthermore that all our Baptist people who remain at home devote themselves to daily prayer for the messengers and sessions of the Convention. It is time to trust God, take courage and go forward.

The Executive Committee passed a resolution requesting that all our pastors and churches observe Sunday, May 6, as Southern Baptist Convention Sunday. Each pastor will be his own judge as to what to do or say about it on that day. It may be a mere announcement of the sessions of the Convention or it may be a discussion of the affairs of the Convention or it may be a missionary sermon on the work of the Convention. Each one, of course, will take notice of this request as his own heart prompts and yet I have the earnest hope that every pastor

and church in the Convention will have some sort of program on it.

Southern Baptists have been signally honored and marvelously blessed of the Lord. They have much for which to be profoundly grateful. They have much more to challenge their consecration. There is less reason for them to let down on the Lord than for anybody else. There is more reason for them to press forward in their work than for anybody else. LET US ARISE AND GET ON OUR WAY!

—BR—

MOST ENCOURAGING FACTS AND FIGURES

By Walter M. Gilmore, Nashville, Tenn.

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Like the breath of spring after a long hard winter comes the latest news from the Executive Committee of the Southern Baptist Convention in regard to the receipts for the past five months. For the first time in many moons, the receipts began to pick up last November, exceeding those for the same month a year ago. This experience was repeated in December. And now for the first quarter in this year the receipts have been steadily and consistently rising each month, in comparison with the figures of a year ago.

The total receipts for January, February and March, 1934, were \$312,312.57, while for the same months in 1933, they were \$240,788.58, a net gain of \$71,523.99 in three months. Of this amount, \$152,377.06 was for the Cooperative Program and \$159,935.51 was designated. During this period there was an increase in the receipts for the Cooperative Program of \$11,487.66.

Before we become too much elated over this increase, it is well to remember that we hit the bottom in 1933. Our total receipts in 1933 were \$318,097.52 less than they were in 1932. So in order to do as well in 1934 as we did in 1932, we must keep up the same rate of increase and even mend our pace. Here is hoping that in the years ahead we may climb as rapidly as we declined in the years immediately behind us.

Hundred Thousand Club Figures

The General Leader, Dr. Frank Tripp, Saint Joseph, Mo., has not yet completed his tabulation of membership in the Hundred Thousand Club. He will release these figures soon and they will be quite illuminating. Up to April 5, we had received in our offices in Nashville from the Hundred Thousand Club, \$73,641.66, which of course is included in the total receipts above. All of this has been applied to the principal of the debts of Southern Baptist Convention agencies. Of this amount, \$9,741.02 was received in January; \$10,321.34 in February; and \$11,200.23 in March. Naturally the amount is increasing each month.

We have just received the following heartening statements from Dr. Tripp's office. If all our pastors and churches had taken this movement as seriously as these we would have a far better story to tell today.

"Druid Hills Church, Atlanta, Ga., Dr. Louie D. Newton, Pastor, reports 226 members of the Baptist Hundred Thousand Club. This is the largest number from any one church that has been reported to the General Leader's office. In this church every department in the Sunday school, and every organized class in the Adult Department of the Sunday school, has at least one membership and many of the classes have several memberships. Also, the twenty circles of the W. M. U. and every organization in the W. M. U., has one or more memberships. There are fifteen B. Y. P. U. memberships.

"First Baptist Church, Baton Rouge, Louisiana, Dr. J. Norris Palmer, Pastor, sends the following information regarding the Baptist Hundred Thousand Club membership in that church. Included in the list of 117 members reported to date are: all of the deacons of the church, except one, seven members of one deacon's family, the pastor and his wife, the church treasurer and his wife, the church clerk and his wife, the chairman of the finance committee, the Sunday school superintendent, the B. Y. P. U. director, the

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president of the Woman's Missionary Society, the organist, the church secretary, the Baptist student secretary for Louisiana State University, the president of Louisiana State University and the Governor of Louisiana."

S. B. T. SEMINARY COMMENCEMENT

Commencement exercises for the Southern Baptist Theological Seminary will be held Sunday, April 29, to Tuesday, May 1, inclusive. The commencement sermon will be preached by Dr. A. Paul Bagby, of Williamsburg, Kentucky, Sunday evening in the Crescent Hill Baptist Church. Dr. A. B. Langston, formerly a missionary to Brazil, will deliver the missionary address, Monday morning in Norton Hall. Tuesday morning Dr. Roland Q. Leavell, Gainesville, Georgia, will bring the Alumni address. Graduating services will be held Tuesday evening, with addresses by F. D. Hewitt of Mississippi and A. L. Smith of Louisiana, and delivery of diplomas by President Sampey.

President Sampey reports that the Seminary has had one of its best years, in spite of financial stringency. Many excellent students had to be turned away because of lack of resources for aiding them, and many others completed the year's work only by virtue of heroic struggle and sacrifice.

Some of the best students enrolled this session are perplexed over the problem of returning next year to continue their study. Just a little help would enable a number of the finest of these men to return and would make it possible for equally promising and capable young ministers to enroll next session.

One hundred to two hundred dollars will ordinarily suffice to supplement what the student himself can provide for a year's stay in the Seminary. How better could a similar sum be invested? If you want to make an investment that will yield dividends throughout eternity, put a sum of money into the education of one of these consecrated young ministers who is eager for a Seminary education. Write to President Sampey, in care of the Southern Baptist Theological Seminary, Louisville, Kentucky, and he will give you the name of a fine young man whom a little help would enable to complete his theological training.

Some eighty men are finishing their courses and receiving degrees at the approaching commencement. Friends and alumni are cordially invited to attend the commencement services.

LOW STANDARD OF CHURCH MEMBERSHIP II. THE REMEDY By S. L. Morgan

The remedy for our low standard of church membership, as outlined in the "Platform" adopted by the Raleigh Ministers' Conference printed in this paper April 5, requires an explanation of the platform.

EVANGELISM

Article I and II of the platform challenge our evangelism and the craze for members. It can hardly be disputed that our evangelism as handed down from the past is discredited as "shallow" and outgrown. It has put emphasis too exclusively on "confessing Christ" in the revival, with too little emphasis on living for Him afterwards. High pressure has been used to induce all to confess Christ, in order to "save the soul from hell," rather than from bad living. And it has made numbers the prime test of success. Pastors and churches and editors have been caught by the lust for numbers. The chief glory of an evangelist or a pastor has been a large gathering. The result has been to fill our churches largely with members who came in with no clear sense of a Christian duty beyond "confessing Christ," and "saving the soul." Article I and II seriously propose that we stop putting emphasis on numbers and put it on quality. They would demand a more searching evangelism, requiring a convert to add to his profession of faith a pledge to something immediate and tangible.

To illustrate: a North Carolina pastor told lately of a new kind of revival conducted in his church by a neighboring pastor. The visitor preached repentance and faith—and something more. Toward the end of the revival he preached a sermon or two on the Great Commission and the definite missionary and benevolent program of the church, and then and there launched the every-member canvass. He preached a concrete pledge to support Christ's program as one "evidence of conversion" and one "condition of church membership," to use the language of Article I. Why not? Provided only financial support of His program is not emphasized out of due proportion.

What astonished the pastor of the church was that this new note in the revival message not only seemed to all natural and logical, but that it did not chill the revival. There were more converts and additions than for years before. Is it not the evangelistic message of John the Baptist?—"Repent, and bring forth definite fruit of repentance on the spot." Surely our evangelism has been too shallow and too indefinite, and the crop produced from it too largely—chaff.

RECEIVING MEMBERS

Article III, on the manner of receiving members, is frankly radical. But a radical reform at this point seems sorely needed, especially in the South. The apostolic church baptized one without question, if he said merely that he "believed on the Lord Jesus Christ." But in the far-off time that confession was heroic and costly. It might cost one home and friends, business and—blood. It was itself eloquent proof of conversion. Later, when it became less costly and more popular to be a church member, the application for membership was required to take in advance a course of instruction prescribed for catechumens. We take in, almost as a matter of course, all who apply, especially those coming by letter. Questions and examinations are perfunctory. Many pastors do seek a private interview, mainly to find if there is evidence of conversion. In general our manner of receiving members is utterly lax. Most of our converts come in with no clear notion as to what is expected of them, and they take no definite vows. Most of them prove later to be a dead weight.

A method so lax may at any time bring a situation proving how absurd it is. The writer recalls such a situation. A woman of notorious reputation for immorality presented herself at the baptismal service prepared for baptism. I had intimations of it before the service and had been assured that she had not changed her way of living. Deacons present advised me to ask her to defer baptism. Such a situation ought never to be even possible. Article III aims to preclude such possibilities and to provide for a minimum of training in advance, as an essential step toward raising the standard of membership.

The article contemplates a course something like this: a pastor and his officials, after mature discussion, are convinced that greater care ought to be taken in receiving members. They discuss the matter fully before the church, and a vote is taken. It is decided to receive no more members until personally or in groups they have met with pastor, deacons, or others especially fitted to discuss the church covenant and the entire church program. After full explanation a clear issue is put: "This is what our church stands for—Christ's program as we understand it; can you pledge in general your support to it?" Thus members would come in knowing what was expected of them, and committed clearly to something more than merely belonging. Some would resent it at first, and a few would balk. In a few churches such a course has come to be expected. It is understood that applicants for membership will meet pastor and deacons or a membership committee at some definite time, perhaps some night in the week, or for a short period before the church service. A sympathetic discussion of the church program in advance would usually win at once the intelligent enlistment of the new member. In the long run

it would not repel. People rather would come to respect the church that expected something of its members.

(A concluding article will discuss how to hold the standard.)

Raleigh, N. C.

RAILROAD RATES TO SOUTHERN BAPTIST CONVENTION, FT. WORTH, TEXAS, MAY 14-21, 1934

The railroads have announced reduced round trip rates to Fort Worth, Texas, for the Southern Baptist Convention. For information of delegates the rates from a few of the principal stations are quoted as follows:

	Lay Delegates	Round Trip Clergy
Jackson	\$18.20	\$13.63
Meridian	23.05	16.51
Grenada	22.05	16.53
Vicksburg	16.45	12.31
Yazoo City	20.00	15.00
Greenwood	22.10	16.30
Greenville	20.30	15.22
Winona	21.75	16.30

Southeastern Clergy permits will be honored for round trip clergy tickets, two certificates to be detached from permit.

The Illinois Central will operate through sleeper any day there are a sufficient number of passengers to justify. The most convenient schedule would be to leave Jackson 3:10 p. m., arrive Shreveport 9:55 p. m., leave Shreveport via T. & P. Railway 11:40 p. m., arrive Fort Worth 8:40 a. m., next day. The cost of lower berth in extra sleeper from Jackson to Fort Worth will be \$3.75, upper \$3.00, one way. From Shreveport lower \$2.50, upper \$2.00. Those desiring reservation in sleeper are requested to communicate with W. Byrns, District Passenger Agent, Illinois Central, Jackson, Miss., as advance information will be necessary in order to arrange for Pullman accommodations.

In 100 years Baptists have increased from two per cent of the population to more than seven per cent.

Singer R. A. Walker has been in a six weeks' evangelistic campaign in Logan, W. Va. There were 300 professions of faith. He goes to Seventh Avenue Church, Huntington and then to Akron, Ohio.

Report of a good meeting comes from West Point, where Pastor E. F. Wright was assisted by brother J. E. Byrd. There were sixty additions to the church, thirty-five of them by baptism. Eighteen of these came from families not hitherto affiliated with the church.

Twenty-one were added to the First Church, Selma, Ala., in a meeting in which Pastor Merrill D. Moore had Dr. E. McNeill Poteat as preacher.

Some of the executives of the southwide boards and institutions met in Memphis April 6. Dr. W. M. Gilmore sends a statement from Dr. Dodd that the "conference was called for the purpose of considering a better correlation and coordination of the work and workers of the various agencies of the Southern Baptist Convention." This is too indefinite for us to get any idea of what it was for. We hope good will come of it.

Hon. George W. Wickersham has thus expressed himself: "In my opinion legalized gambling, whether on racetrack or elsewhere, is subversive of the fundamental principles of sound social organization. The vice of gambling is that it teaches men to rely upon chance rather than industry and thrift for their advancement in life, and it undermines all those homely virtues which lie at the roots of a sound social order. This is generally recognized, but under pressure of interests concerned, every now and again, States are led to sanction gambling in particular places, on racetracks or elsewhere. If the general attitude of our people toward gambling is sound—and I believe it to be—in regarding it as a great evil, the act of a legislature in licensing it in any particular place is highly immoral."



DR. A. J. AVEN

MRS. A. J. AVEN

M-indful of the Mission and Message of the Master.

R-eady His Righteousness to Reverently Reveal. S-teadfast in Service and Strong in Sympathy.

A-bounding in Ability to Adjust and Achieve.

J-udiciously Jealous for the Jewel of Justice.

A-lert and Alluring in Appeal and Aspiration.

V-aliantly Vicarious in Victorious Venture.

E-arnestly and Energetically Enlisting and En-lightening.

N-ever Neglectful of the Needs of the Needy.

Mrs. Jno. F. Measells

"As the man at his loom or the potter with his vase creates objects of use and beauty, so Mrs. Aven has fashioned in lives precious products for eternal use. Her gentle manner, brilliant intellect, ennobling dignity, high courage, trusting faith and beautiful meditations have wrought much for those serving with her."

Mrs. I. L. Toler

"There are few people spiritually attune with the infinite, who have the happy gift of imparting to others the richness of life with personal magnetism as does our beloved Mrs. A. J. Aven. For the warmth of her radiating spirit, her years of unselfish service and her consecration we give grateful thanks."

Mrs. J. H. Mathews

"A most interesting period of life is when we view with satisfaction the results of work well done. Because of the character of Mrs. Aven's work, it shall abide. I deem it a great privilege to have served under her and associations of her leadership shall enable me to 'carry on.'"

Mrs. Henry F. Broach,

"Words fail to express my deep appreciation of our beloved Mrs. Aven, so gentle, tender and loving to me at all times. Many times my heart has been made lighter, my zeal quickened as she spoke to us out of the depths of her soul from the Word of God. I count myself fortunate to have labored under her wise, consecrated leadership."

Mrs. M. F. Doughty

"Words are inadequate to express my appreciation of Mrs. Aven. Her charming personality, consecration and faithfulness have been an inspiration to me. It has been a privilege to serve as Recording Secretary during her administration."

Mrs. D. C. Simmons

W. M. U. PAGE

Dedicated to

Dr. and Mrs. A. J. Aven

"Dear Mrs. Aven:

"Had I not limited these friends to 50 words we would have had to ask for the entire issue of the Record instead of one page. I will add only these words to this symphony of praise: 'Strength and honor are your clothing.'"

Fannie Traylor.

"I CALL YOU FRIEND"—JESUS

"When we reach Life's Cross-Roads, we pause and glance backward. Just now memory points to a long ago day, when we 'saw through a glass darkly,' because of tear-dimmed eyes.

"Back there stood a newly elected officer, timid, shrinking, overwhelmed with the bigness of the task; and so ignorant! She would have fallen and utterly failed,—but for the uplifted voice, and outstretched hand of One who dared, even at the risk of losing her own official prestige, to defend, protect and encourage.

"A Loyal Friend. A Royal President."

—M. M. L.

GIVEN AT STATE CONVENTION

"As an expression of their warm personal friendship and their deep appreciation of the devoted service you have given to exalt Jesus Christ through Mississippi Woman's Missionary Union, the Executive Board asks you to accept from them this lavalliere and ring.

"As you look upon it may it speak to you of the links forged through the years, that will not corrode with the passage of time; may its pearls mark the specific projects undertaken through your initiative which have enhanced our evaluation of the Pearl of Great Price.

"May the golden circlet adorned with its amethyst stone bring to you the marvelous vision of cycles of Eternity, when earthly ties will no longer be broken, and where human contacts will no longer cease, but one unbroken circle we will walk the golden streets in the shelter of the walls adorned with amethyst and other precious stones in that 'city not made with hands,' forever in the presence of the Exalted Christ."

Mrs. G. W. Riley.

"We have admired her spirit of devotion to the Woman's Missionary Union, but beyond that we are inspired by her devotion to her home. As she withdraws from office, may a double portion of her spirit rest upon the Baptist women of Mississippi."

Mrs. J. L. Johnson.

"To me an appreciation of Mrs. Aven is an appreciation of W. M. U. She, it was, who led me to know and love Woman's Missionary Union work. In fact, no other person of my acquaintance has inspired so many lives to service and labored so untiringly and effectively in the Master's Kingdom. For almost a score of years she has been the guiding influence in the affairs of Mississippi W. M. U. So evident was this that a little girl characterized it as 'Mrs. Aven's Missionary Society.' Her work as President of Mississippi W. M. U. is her enduring monument."

Mrs. D. M. Nelson

"For a number of years Mrs. A. J. Aven and Mississippi Woman's Missionary Union have been synonymous terms. Mrs. Aven has been to us,—and still is, the very embodiment of 'W. M. U.', standing for all that it represents to every detail. How she has graced the position she held as our leader.

"To know her is to admire her, but to work with her is to LOVE her. The District Chairmen



MRS. A. J. AVEN

indeed are happy to pay tribute to her. 'Many daughters have done virtuously, but thou excellest them all'."

Mrs. Ned Rice

"I count it a rare privilege to speak a few words in appreciation of Mrs. Aven. 'She hath wrought a good work,' and Mississippi W. M. U. will long bear the imprint of her many years of faithful and loyal leadership. She is one of God's own 'gentlewomen.'"

Mrs. Edgar Giles

"Not even our love can detail the numerous ways in which Mrs. Aven's service to the W. M. U. has glorified His name, so we express our gratitude for these two things: her works—indeed they 'shall follow her,' and her life—for it will 'shine more and more unto that perfect day.'"

Mrs. Herman Dean

"As a presiding officer Mrs. Aven has few equals. Her perfect poise and sympathetic consideration for others make her a really great presiding officer. She has rendered in this position a signal service to the Baptist women of Mississippi. As I have observed the life of this good woman three qualities of leadership seem to be outstanding—culture, character, consecration."

Mrs. M. O. Patterson

"Every organization needs a leader. The W. M. U.'s of Mississippi are today grieved at the announcement that one who has stood at their helm for the past seventeen years will be with them in this capacity no longer. We realize that changes must come, but we were really unprepared for the announcement made by our beloved President, Mrs. A. J. Aven. Her worthy mantle has fallen on one who is deserving of the honor and we shall be ready to cooperate with our new President; yet we shall miss one to whom we have so long look to for guidance and encouragement."

Mrs. Isham Evans

"Rarely does one possess such grace and poise, and at the same time, such marked executive ability as our honored and beloved former president, Mrs. Aven. As she relinquishes this work so dear to her heart, may God bless her and give her the peace she so richly deserves."

Mrs. W. G. Mize

"Her price is far above rubies." Mrs. Aven's years of service are a perfect ruby—forty years ago there came to Woman's Missionary Union a

(Continued on page five)

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East Mississippi Department

By R. L. BRELAND

I am reading Dr. H. Boyce Tay-
lor's little book, "Why Be a Bap-
tist?", recently sent me by News
and Truths, Murray, Ky. You may
not agree with all he says, but no
one will say that he was not a Bap-
tist.

Mrs. Alma Tullos Griffen, age
63, died in Neshoba County April
8th. She was the wife of Walter
Griffin who survives her. She was
the daughter of Rev. Steven J. Tul-
los at one time popular Baptist
preacher of that county. She was a
member of New Black Jack Baptist
Church. She was buried in the
cemetery of that church, her pastor,
Rev. John R. Breland, conducted
the service.

Dr. Taylor says in his little book
referred to above: "The fundamen-
tal and distinguishing Baptist doc-
trine and the one underlying all
other Baptist doctrines in this:
'The Bible, the Bible alone, is our
only and all-sufficient rule of faith
and practice.' If you can't find it
in the Bible it isn't Baptist doctrine;
if it is Baptist doctrine you can
find it in the Bible." There is where
all Baptists stand.

DIED—James E. Johnston, age
54, died at his home near Philadel-
phia on April 9th. He was a mem-
ber of Coldwater Baptist Church,
Neshoba County. He leaves a wife
and eleven children to mourn his
departure. He was buried in the
cemetery at Dixon, Rev. G. O. Park-
er, of Union, conducting the serv-
ice. He was a brother of Mrs. R. L.
Breland, of Coffeeville.

George Moreland, writer on the
Commercial-Appeal staff, addressed
the graduating class of the Scuna
Valley Consolidated School, Yalo-
busha County, last week. He is an
interesting talker, he knows his
history, but he would not be called
an eloquent orator. There were on-
ly four members of the senior
class.

From a recent letter from Dr.
Clyde L. Breland, pastor of First

Baptist Church, Richmond, Ky., we
quote: "We had a good meeting at
Manchester, Ky., recently, with
some 50 led through the Jordan and
others received by letter . . . Will
begin a meeting on the 29th at
Wilmore, Ky., seat of Ashbury Col-
lege, famed Holiness-Methodist
school of which Dr. H. C. Morrison
is an emeritus. The Baptist church
is located just off the campus, and
it is said that occasionally collegi-
ans dare to disagree with Baptist
doctrinarians. We anticipate an in-
teresting and instructive time."

Am in receipt of a letter from
Bro. J. J. Lowry, of east Neshoba
County, relative to the church at
Mt. Nelson, that county. In this
he says that their meeting of days
will be held the fourth Sunday in
July: "Our pastor, Rev. W. E. Win-
stead, will only be with us on Sun-
day as he will be away at school." This church was organized by Rev.
N. L. Clarke in 1844, and is there-
fore one of the oldest Baptist
churches in the county. Memories
of days spent there linger pleasant-
ly with me. So many I knew in the
days ago are not there any more.
This makes us sad.

Rev. B. F. Odom, of Center,
Leake County, will hold his revival
meeting with Springdale Baptist
Church the fifth Sunday in July,
with Rock Ridge the first in Aug-
ust and with Mars Hill the second
Sunday in August. It will be the
pleasure of the writer to assist him
at Mars Hill.

Well, the fight is on. "Hard lick-
er" will be voted on July 10th. This
is the time when every Christian
should go to the polls and vote the
monster out. Beer and wine are
bad enough, but liquor will be many
times worse. If we love the Lord
and humanity we cannot vote for
the sale of the poison. Ananias was
a saint compared with that man who
says that to have more liquor is
the way to make people temperate.
"By their fruits ye shall know
them" will be thoroughly demon-
strated at the election. Who is on
the Lord's side? Not those who
vote for the sale of liquor. Just to
stay at home and claim to be
against the sale of liquor is worse
even than telling the truth about
it and say that I am in favor of the
sale. So, let the lovers of sobriety,
morality and Christianity rally to
the cause of temperance at the
election and bury old John Barly-
corn under a deluge of votes. Those
who vote for its sale and if it is
permitted will be a party to every
murder caused by the use of strong
drink, to every accident caused by
it, and to every crime of every kind
caused by it. I would hate to stand
before God, as all must do, with
the crime of voting for the sale on
my soul. What is done on election
day does not end the transaction;
just begins it. Eternity will end it.

—BR—

B.Y.P.U. ATTENDANCE APRIL 8
Jackson, First Church120
Jackson, Griffl Mem. Church200
Jackson, Davis Mem. Church232
Jackson, Parkway Church 91
Jackson, Northside Church 43
Columbus, First Church216
Clarksdale Baptist Church124
West Point, First Church163

WINSTEAD AND COOPER REUNION

The Winstead and Cooper Re-
union mentioned was the Winstead
and Cooper families of Bro. Atley
J. Cooper and wife.

The occasion was that Bro. Coop-
er, who is a gospel singer, was
starting on Monday following to
his new field of work in Fabens,
Texas.

The meeting was at Springfield
Baptist Church in Scott County,
Mississippi, which is the old home
church of Bro. Cooper and wife and
also the home church of the 86 from
the two families which met with a
host of other friends to bid Atley
God-speed and pray God's richest
blessings on him and his family as
they go.

A short service was held in the
forenoon of song and prayer and a
very heart-stirring message from
Atley as he told us of some of his
experiences during the 12 years in
which he has been working in this
capacity as gospel singer and as-
sistant pastor.

Then in the afternoon as it was
Easter Sunday some eggs were hid
for the little folks to hunt, after
which we were assembled back to
the house where we listened to
Atley sing and then had Sunday
school. A large number attended.

Now as I am writing Atley and
his family are speeding away on
the 1,400 mile journey to their new
home and new field of work yon-
der in Fabens, Texas.

They will be greatly missed in
Mississippi. We pray God's bless-
ings on them and may God use them
in a great way in bringing His
Kingdom in Fabens is our prayer.

Alfred Davis.

—BR—

SUNDAY SCHOOL ATTENDANCE APRIL 15, 1934

Jackson, First Church	.....901
Jackson, Calvary Church	.....949
Jackson, Grif. Mem. Church	.....708
Jackson, Parkway Church	.....228
Jackson, Northside Church	..... 85
Meridian, First Church	.....719
Columbus, First Church	.....505
Hattiesburg, First Church	.....505
Laurel, First Church	.....342
Laurel, 2nd Ave. Church	.....149
Laurel, Wausau Church	..... 40
Laurel, West Laurel Church	.....237
Clarksdale Baptist Church	.....344
Hernando, First Church	.....
(April 8)	.....121

—BR—

Customer — Call these matches
safety matches, do you? Why, they
won't light at all.

Merchant—Vell, mine friendt, wot
could be safer than that?—Baptist
Courier.

Skin Irritations

Itching, burns, sores and chaps, eased
quickly with bland, reliable Resinol.
Try it! For free sample write to
Resinol, Dept. JL, Balto., Md.

Resinol

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bedspreads, table mats, chair backs,
sweaters, dresses, etc., old fashion
unbleached cotton yarns, 40c per
pound, postage extra. Furnished in
skeins, or on one and two pound
cones. Free samples on request.
Neely-Travora Mills, Inc, York, S. C.

Help Kidneys

If poorly functioning Kidneys and
Bladder make you suffer from Getting
Up Nights, Nervousness, Rheumatic
Pains, Stiffness, Burning, Smarting,
Itching, or Acidity try the guaranteed
Doctor's Prescription Cystex (Siss-tex)
—Must fix you up or money
back, Only 75¢ at druggists.

Cystex

UNUSUAL EVENTS

—O—

Psa. 37:5 and II Chron. 7:12f were
our revival texts at Bude last week
with Pastor Otis Jones and his
folks. A big sawmill, the stores and
the school all closed for the noon-
day service at 12:45 o'clock and one
time we saw the house filled at
every day service and overflowing
at night. Results at the hand of
the Lord, twenty-three on profession
and by letter. About four hundred
reconsecrations. A week-day Bible
class started for the study of the
Bible itself. It was good to be there.
Brother Jones like Nehemiah is do-
ing a great work. He took a census
mostly by himself the week before.
Multitudes of young people.

When they came to the offering
some wanted a committee, the pas-
tor and some others wanted to do
it the Scriptural way "bring it in."
They even came to the visiting min-
ister about it and he said he would
rather go God's way regardless of
results. The result of the faith way
was the largest offering I heard of
while there. Nope, I didn't get rich
off it as it went different ways, but
God's way is always best.

In this day of religious depres-
sion in many places, of lack of Bi-
ble study, when institutions shut
their doors in the faces of people in
need, when many pastors and
churches have their backs to the
wall and their faces bowed in pray-
er for deliverance, it was inspiring
to see God work with many people.

Incidentally Griffith Memorial
behaved beautifully while the pas-
tor was away, handing \$26.00 to the
Baptist Home after a program.

Rev. Leon Young was down stir-
ring up the saints on the Baptist
Record.

Am with Pastor Lee McGowan at
Fayette next in revival services.
Pray for us. Because of work with
Transient Relief I am holding only
half the usual number of meetings.
Great opportunity there.

Yours in Him,

D. A. McCall.

—BR—

Simpkins: "Well say you like my
books?"

Twombly: "Well, I'm stuck on
two of them."

Simpkins: "Which two?"

Twombly: "The two I bought."

—Ex.

Baptist World Alliance

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Best Class on Ship

The whole ship with every luxury
is yours. Go with DR. J. McKEE
ADAMS of the Louisville Seminary,
Leader. Dr. Adams spent a year in
the Holy Land and is a delightful,
cultured leader.

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English-speaking crew on

Red Star Line - United States Lines

Write today for Itineraries and full
information.

THE WICKER TOURS, Richmond, Va.

Sunday School Lesson

W. A. Sullivan

April 22, 1934

The Necessity for Self-Renunciation

Matthew 19:16-30

The case of the Rich Young Ruler is recorded by all three of the synoptic gospels: Matt. 19:16-22; Mark 10:17-22; Luke 18:18-24. It would seem, therefore, to have impressed the gospel writers as being of more than ordinary importance. As we study it we shall consider (1) The Young man Himself, (2) His perplexing Problems, and (3) The Problem's only Solution.

1. **The Young Man Himself.** Sel-dom do we meet a more admirable character than he. Mark says (10:21) "And Jesus beholding him, loved him." There was so much about him that was fine. (1) He was sincere. We have it in this same chapter (Matt. 19:3) that the Pharisees came to Jesus with their question about divorce in order to "tempt" Him. Not so this young man. (2) He was earnest. Mark tells us that he came running to Jesus. (3) He was reverent, for Mark tells us again that he knelt before Jesus. (4) He was religious, being a ruler of the Jews. He was a religious teacher. (5) He was law-abiding, for he claimed to have observed "the commandments" from his childhood. (6) He was rich. Matthew and Mark say he "had great possessions." Luke says he "was very rich." (7) He was unhappy. Notwithstanding his sincerity, reverence religion, moral conduct, and abundance of wealth, something was wrong.

2. **The Young Man's Problem.** His was the problem of every other soul that seeks for satisfaction, contentment and peace in the material or cultural values of this world. He had a good name, a good position, and an abundance of material wealth. These things did not satisfy his heart. He did not have the kingdom of heaven which is "righteousness, and peace, and joy in the Holy Spirit." His life was incomplete.

So he came to Jesus. Says he, "Good master, what must I do that I may have eternal life?" Jesus at once recognized his difficulty as three-fold. (1) He did not understand Jesus to whom he was ascribing an attribute that belongs to God only. Jesus therefore asks "Why callest thou me good?" Would the young man continue to apply the attribute of infinite goodness to Jesus if he knew what it implied? (2) He did not understand himself. Jesus held up before him the mirror of the law, but it did not convict of sin. He claimed to have kept the law from childhood. Whereas "there is none righteous; no, not one." (3) His emphasis was misplaced. He thought more of doing and having than he thought of being. Jesus therefore adapted Himself to the young ruler's point of view and sought to lead him to see that he must have something more to solve

his problem than simply the good things which he might do.

3. **The Problem's Only Solution.** On one occasion (John 6:28-29) in reply to the question "What must we do that we may work the works of God?", Jesus said, "This is the work of God that ye believe on Him whom he hath sent." When the Philippian Jailor asked (Acts 16:31-32) "What must I do to be saved." Whereas when the young ruler asked "What must I do that I may inherit eternal life?", Jesus said nothing to him about faith. Why? Because the young man did not realize his helpless condition. One thinks Jesus brought him face to face with the law in an effort to lead him to a realization of his need of a deliverer. Then He could have presented Himself as "the end of the law for righteousness to every one that believeth."

Matthew says that the young man, after asserting that he had observed all the commandments from his childhood, asked, "What lack I yet?" Mark says that Jesus replied "One thing thou lackest: go sell whatsoever thou hast; give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross and follow me." Whereupon the young man went away sorrowful and deeply grieved. Jesus had laid his finger on the root of the difficulty. The young man loved his material wealth more than he loved eternal life. Mammon was on the throne. The only solution to the problem was self-renunciation.

The question has been raised as to whether Jesus literally meant what He said to the young ruler about selling all that he had and giving it to the poor. Yes, He literally meant what He said. The thing that was keeping the young man from eternal life was his "great possessions." Anything which comes between one and the abundant life which Jesus came that men might have must be "sold."

Material wealth per se does not keep men from God. Abraham was one of the richest men of his generation. Yet he was "the friend of God." It is the love of money and trust in riches that keep people out of the kingdom of God, whether they be rich or poor. Things do not bring joy and peace. Things more often bring discontent, uneasiness, fear. The most precious things of life cannot be purchased or made secure with gold. The way into the higher life of "righteousness, and peace, and joy in the Holy Spirit" is the way of self-denial and self-renunciation. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Saul of Tarsus found it. So did Saint Francis of Assisi, and Count Zinzendorf, and William Carey, and David Livingston, and Adoniram Judson. To those who walk in it Jesus promises the blessings of the kingdom in this life, and in the world to come "life everlasting."

—BR—

A Kansas boy was told to write a sentence on the blackboard containing the words "Horse sense." He wrote, "The man forgot to lock his stable door one night and he hasn't seen his horse since."

BAPTIST ALLIANCE ARRANGEMENTS—HOTEL HEADQUARTERS AND TOURS

Arch. C. Cree, Secretary,
S. B. C. Transportation Committee

Your transportation committee in its recent meeting in Memphis, Tenn., voted to name the New Weston Hotel, Madison Avenue at 50th Street, New York, as the official hotel headquarters for the movement of our Southern Baptist people through New York to the Baptist World Alliance in Berlin, Germany. This is one of the newest, finest, most commodious hotels in New York. It is operated by the Knott Hotel Company of which Mr. David Knott, an outstanding Baptist layman is president. The special rate made to your committee was \$2.00 per person for room and bath, twin beds; but, I have been fortunate enough to negotiate an even better rate of \$1.50 per person for the same accommodations for every Southern Baptist who goes to Berlin with the official tour and who makes reservation in advance through Mr. Walter Ward of the North German Lloyd, Atlanta, Georgia, when the travel tickets are bought. By handling the group in one order, although our people will reach New York in separate groups at different times, Mr. Knott makes this special price to those taking the official tours as a contribution to the fellowship of his Southern Baptist brethren and sisters. Those traveling independent of the official tour can secure the \$2.00 rate by applying direct to the hotel.

For full information in regard to the official party and the several tours commended by your committee write to Mr. Walter Ward, North German Lloyd, 68 Broad Street, Atlanta, Georgia. These tour values are the greatest I have seen in my twenty-five years of experience in negotiating foreign travel. Good grade cabins on the steamers, good grade hotels, good grade sightseeing service and motors are guaranteed. I know the ropes and I have personally checked these accommodations. They are superior to those of any tour I know at the same price. Every dollar of profit that could be eliminated has been eliminated. None of your money will be spent on commissions to agents or to group organizers. State leaders are taken care of by a discount on volume that does not affect the price of the tour. All the money you pay is spent on your trip. Hence, I say these are the very best values I know. Nobody gets a "rake off." It is specifically written into the contract that no member of the committee shall be paid a commission. Your committee has served you as a labor of love. Your state leader is Dr. P. I. Lipsey.

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The right liquid laxative will bring a perfect movement, and with no discomfort at the time, or afterward.

The wrong cathartic may often do more harm than good.

An approved liquid laxative (one which is most widely used for both adults and children) is Dr. Caldwell's Syrup Pepsin, a prescription. It is perfectly safe. Its laxative action is based on senna—a natural laxative. The bowels will not become dependent on this form of help, as they may do in the case of cathartics containing mineral drugs. Ask your druggist for Dr. Caldwell's Syrup Pepsin. Member N. R. A.

THE ORPHANAGE AGAIN

Evidently, if we Baptists, as a denomination, would deal with little children as Christ would have us do, we would please Him very much, and receive His blessings for so doing. But if our cooperative machinery continues to limit the liberty of the officials of the orphanage, to appeal to the churches for aid, and only pays to the home around one hundred dollars per month, out of the cooperative program, although it takes fourteen hundred dollars per month to maintain it, we are, it seems to me, in the true sense of the word, offending these little ones and bringing upon our denominational work, the displeasure of Christ. Also bidding wildly for a dip in the sea with a millstone attached to our necks.

Why not give the home the consideration it deserves, give free reign to the superintendent and his assistants, to solicit funds when and wherever they may choose, increase the capacity, invite more children to come in, thereby increasing the opportunity of gently leading more children, after they become accountable for sin, back to the shepherd? (Matt. 18:12-14). To this end, may the Lord bless, and the Holy Spirit guide, our leaders.

BENSON BOX,
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HISTORY OF THE BAPTIST CHURCH, CANTON, MISS.

By E. A. Howell

It is impossible now, from any one living or from any records we can find, to determine who were the first members of the Baptist denomination to locate and become settlers and citizens of Canton. The county was organized in 1828 and Canton was established in 1834, but we have no record of who were members of the Baptist church up to 1843.

There were members of the Baptist denomination in Canton prior to 1843, for records show that a Union Church was established in Canton in 1836, which stood one block north of the court house, and that all of the denominations shared in the establishment of this Union church, and each worshipped there at stated times, and part of the time all worshipped there together.

The first Baptist Church of Canton was organized in 1843 by Rev. John W. Buie with nineteen members, to-wit: Rev. Joseph Sorsby, N. M. Bass, L. B. Henry, W. H. Wadlington, C. P. Wadlington, Lucy Dinkins, E. A. Dinkins, Mary Bass, Margaret Sorsby, Louisa Henry, Mary Wadlington, Margaret Wadlington, Lucinda Slaughter, and Mary Jane Muse. We have our first Church Record book now in a splendid state of preservation, showing minutes of each conference meeting, and lists of the membership from 1843 through the civil war down to 1874. This old record book shows the Church covenant that was adopted in the very outset, and the constitution and the by-laws and rules of decorum, with marginal citation of scriptural authority for each Article and Section.

It shows a list of white members and a list of colored members, for until after the war the slaves were invited and admitted to membership in nearly all of the southern white churches. In the 30 years covered by this record it shows 196 male members and 257 female members.

July 27, 1861, we find the following entry in this old record book. "On motion the following preamble and resolution was unanimously adopted: Whereas a pitched battle was fought on the 21st instant on the soil of Virginia near Manassa Junction, in which our gallant troops achieved a most signal victory; Therefore resolved that we, the members of the Baptist Church in the city of Canton, recognize in this glorious victory the hand of a higher power. Resolved that we most cordially approve of the recommendation of the Confederate Congress, and suggest that our pastor preach a sermon on sabbath July 28th, as a thanksgiving offering to the God of battle for this mighty deliverance. Resolved that each member of our church be requested to engage in prayer every day at one o'clock in behalf of our country."

We have lost the intervening record from 1873 to 1897 and cannot give the exact enrollment from organization to date, but making due allowance for increase in population and the extension of church influence we figure the total enrollment

during the life of the church must have been 3,000 or more. Now if that many people have been made members of this church, then what a power for good it has been, and what a tremendous influence it must have exerted on the citizenship of the county, and on the state and the nation as its members have gone out to live elsewhere.

We cannot say for sure if there was ever more than one framed building on the present site. We think there must have been a small building something in keeping with the size and strength of the church during its first years. The framed building which was erected on this lot prior to the civil war, was a very substantial building of cypress weather-boarding, ceiling and flooring, with hewn sills and corner posts. It had a steeple in the center of the front end and a church bell high in this steeple to call the faithful to worship. There was a balcony across the front end of the church set apart for the colored people, which was used by them for many years even after the war. There remained with the old church until it was torn down for erection of the present brick structure, a large round faced clock, about two feet in diameter, which was placed in the church as we understand, for use at the time of a religious debate by the great Baptist debater J. R. Graves of Tennessee, who championed baptism by immersion. About 1900 the balcony was entirely removed from the church, and the steeple from the center to one front corner of the church, and then two Sunday School rooms were added on the east end of the old building. This change in the old building was made by Brother A. J. Alexander at a total cost of about \$3,000.00.

The suggestion for a new and modern church with adequate provision for Sunday School rooms and large auditorium and Baptistry, was first made during the six-year pastorate of Rev. J. L. Phelps. He procured and presented for approval plans of a building, somewhat semi-circle in design, so that all of the Sunday School rooms on the outside of the auditorium might be opened and thrown into the main auditorium. The plan was not adopted and the building was not undertaken at that time, and it was next brought up under the pastorate of Rev. John C. Robinson, and after a canvass of the membership of the church for subscriptions and pledges, a building committee was named and the present plan was approved. Mrs. Nanie Landers and Mrs. Lula Coleman broke ground for the erection of the present building. Most of the work was done under the direction of Giles D. Leitch. The building was estimated to cost \$15,000, but as materials and labor went to such high peaks during the World War, at which time it was erected, the same when completed cost around \$35,000.

The Baptist Church of Canton, as it now stands, was the first church on modern plans, to be erected in Canton. We who constitute the church at this time are proud of it as an institution of God, we are proud of its history and its work. We hold sacred in memory all those

who pioneered and all who have followed after them in the support of its ministry and work in the propagation of the Lord's Kingdom. We are hoping it may continue in its usefulness and as the place where all may find God and know His will. We pray for its being influence on our young people, as they shall pass in and out through its portals, and as they shall grow up to womanhood and manhood. May they all seek and find salvation from their sins, and may they have the sanction and blessing of this church in their lives, and its sustaining faith in the hour of death.

The following is a list of pastors who have served this church: From 1843 to 1874, John W. Buie, B. L. Barnes, W. H. Taylor, S. I. Caldwell, P. S. Gale, B. F. Thomas, J. M. Knight, D. E. Burns and J. M. Lewis. D. E. Burns was pastor during the civil war. From 1898 to 1934, W. J. Derrick, Silas G. Cooper, J. Luther Phelps, John C. Robinson, Thomas W. Wooten, Charles E. Welch, Joe J. Mayfield, W. T. Lowry L. Bracy Campbell. The Canton church has ordained two ministers, Reverend Rudolph Larsen, now a student at Mississippi College, and supplying Center Terrace Church here at Canton and Dr. Thomas D. Brown, now papstor of Saint Charles Street Baptist Church of New Orleans, La. He was baptised here in the Canton church by Rev. W. J. Derrick. He spent four years as a literary student and student in the Ministry at Mississippi College at Clinton, and then three years in the Southern Baptist Seminary, Louisville, Ky. Was first pastor at Mon-

roe City, Mo., and then at Hope, Ark., then at Little Rock, Ark. Then at Eldorado, Ark., and from there he was Bible teacher at Ouachita, Ark., spending 17 years in that state. He received his Ph. D. at Ouachita College.

—BR—

The Civil Works Administration closed in Mississippi on March 31st. The State Office is making every effort to pay all outstanding obligations incurred for the purchase of material or expenses incident to the Administration. The State Office would appreciate hearing from any merchant whose bills have not been paid. It is suggested that in view of the fact that the State Civil Works Administration office will soon be closed, that the merchants communicate directly with the State Purchasing Agent of the Civil Works Administration for Mississippi at Jackson before the 20th of April.

GEO. B. POWER.

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The Children's Circle

MRS. P. I. LIPSEY



MR. THEO. CORMIER
French Student in B.B.I.

My dear children:

I have been thinking lately of our Bible study subject for the second half of this year. Of course, I have some things in mind that we could study profitably, but I should like to have some advice from you about it. Ask Mother if she hasn't some subject to suggest, something she thinks would be helpful to you. Think about it yourself, and write me what you and she think. One thing I'm pretty sure about, and that is that it is a good thing for you to have a part in the lesson, besides just reading what I write. So we will have a little list of questions, "or something," for you to answer and send me. How does that seem to you?

The editor took Bro. Cormier's picture to the engraver today and I suppose you will see it on the same page as this letter. I hope that seeing the open, frank face of this fine young missionary will make you want still more to help him in his expenses. I am writing to him today, to ask him to write us again about some of his experiences. Here is the list of those who have sent their extra dimes to help pay for the picture.

Mary Nell Rayburn, 10 cents.
Our Clarksdale Friend, 10 cents.
Mary Adelyn Milam, 10 cents.
Fannie Mae and Margaret Henley, 10 cents.

Lura and Abbie Clark, 10 cents.
Mrs. Austin, 10 cents.
Julia Frances Steele, 10 cents.

Are you always interested in Jeannie Lipsey Clubs? Well, Jeannie L. Club No. 7, (Mr. and Mrs. John J. Lipsey), reached Colorado Springs last Tuesday afternoon, after an absence of about four weeks. In that time they completed by automobile a round trip of about 2,500 miles, without accident or serious illness: that's a pretty good show-

THE SEVEN RED-HEADED DEMON

"And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads—for to devour her child as soon as it was born." Rev. 12:3-4. In the discussion of this subject we have time, space, and knowledge for only a few salient facts, thoughts, and applications. John, the "disciple whom Jesus loved", and at that time the only living apostle, was a banished evile on the isle of Patmos for "preaching the word of God and the testimony of Jesus Christ." Though sad and lonely he was happy in the love and companionship of his Lord whom he loved, followed, obeyed, and worshiped, and was favored

ing, isn't it? They visited us at Clinton, with short trips to Brookhaven, where Bettie and John Crawford live, and Magee, which is Julia Frances' home, and stopped for a day or two on the return journey in Memphis, in whose suburbs live Adele and Mary and little Jimmie. It was a happy time for us all. So also for the travelers was the day, I am sure, which brought them again to the dear Colorado home, safe and well.

Much love, from
Mrs. Lipsey.

Bible Story No. 15: April 17th How to behave at a wedding. Luke 14:7-14

Jesus was always noticing how people who were about him behaved. On this occasion, when He went to take a Sabbath meal in the house of a ruler of the synagogue, He saw how the guests were trying to get the best seats, the seats that showed their importance, as seats did in those days. Jesus told them not to do this, for fear the man who was giving the feast or marriage supper should come and say "Here is a man greater or richer, or better known than you are, and he must have your place." That would make a person feel very badly, of course, and ashamed in the presence of the other company. But Jesus knew that lowliness and humility were beautiful qualities, and he said that God would bless us if we were humble and lowly. Jesus spoke also to the man who had invited him, and said, "When you have a feast, be careful not to have the wrong reason for inviting the guests: don't ask your friends or kinfolks, or rich neighbors, in the hope that they will ask you to come to their house for a fine dinner. There are so many who are hungry and afflicted, blind or crippled: they can't ask you to a feast, but they are the ones that need to come to yours. And you will be rewarded hereafter." I suspect that this man, this host at the party, hadn't invited guests like that that day: don't you? And I wonder if we have parties of that sort, often. Well, we ought to.

Mrs. Mayo's Puzzle One of the Books of the Bible

1. What precious metal is first found in the Bible?
2. Near what river was the Garden of Eden?
3. Who was the first preacher?
4. What other name had Esau?
5. Name Noah's sons.
6. What did Rachel take of her father?
7. What cities did God destroy?

with heavenly visions, and hearing audible messages from his risen Christ. He begins his wonderful heavenly Revelation with "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass: and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." 1:1-2. John received many revelations and saw many visions, but it is our purpose to note only two: I. The church of both the Old Testament and the New Testament covenants, is shown under the figure of a woman, clothed with a heavenly glory signifying that Christ's church is about to come: "And there appeared a great wonder in heaven: a woman cloth-

ed with the sun, and the moon under her feet, and upon her head, a crown of twelve stars: and she being with child, travailing in birth, and pained to be delivered." Rev. 12:1-2. Read the prophecy of the promised church: Isa. 2:1-4; 25:6-8; 27:13; Luke 24:47. This prophecy was probably fulfilled on the day when Christ ordained his twelve apostles and sent them out to preach. Matt. 10:5-8; Luke 6:12-16; 9:1-6; 10:1-3.

II. But there appeared a dire adversary, "the devil," to torment. A "great red dragon," a dragon of strength and terror and "red" with the blood of the saints. (Rev. 6:4; 12:3; Ps. 75:7-16).

The "seven heads" probably refers to pagan Rome situated on the seven hills reigning with her cruel dragon power. The "ten horns" probably means the ten Roman provinces ruled by Augustus Caesar. The "seven crowns upon his head" refers to the seven kings, Rev. 17:10. Drawing with his tail "the third part of the stars of heaven, and did cast them to earth," refers to the Roman Catholic persecution of the early Christians, Rev. 2:9-10. The "woman clothed with the sun—being with child" anxious to be delivered, is a figure of Christ's holy church travailing to bring forth her believing children whose perpetual safety is guaranteed by Christ, "the gates of hell shall not prevail against it." The church has always had friends who would come to her relief in times of trials and sore needs, many sacrificing their own lives for their faith in God and love for their church. Heb. 11:32-40. Michael resisted the insubordination of the devil and his angels: "And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels. And the great dragon was cast out . . . and his angels with him." Rev. 12:7-9.

Read Dan. 10:13; 12:1-4; Jude 9; Luke 10:18; Rev. 9:1-4.

The devil's headquarters is in hell, but he has many busy representatives on the earth. Peter gives caution: "Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." I Peter 5:8. Paul gives us our only safe and absolute protection: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Above all, taking the shield of faith whereby ye shall be able to quench all the fiery darts of the wicked." Eph. 6:16-18.

I will give the Dragon's Eighth Head later.

G. W. Riley,

Dr. J. W. Jent, head of the Department of Christianity at Oklahoma Baptist University, writes in

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and inflamed from sun, wind and dust, you can allay the irritation with Dickey's Old Reliable Eye Wash At All Druggists
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the Baptist Messenger: "I was last week on the program of the Northwest Missouri Pastors' Clinic at St. Joseph, speaking twice each day on 'Rural Church Problems' and associational work. Dr. W. W. Hamilton, President of the Baptist Bible Institute at New Orleans, was the Bible man on that same program, and I heard him three times each day. Frankly, of all our great Bible teachers and expositors, and we have many of them, I have never heard addresses which gripped me with more telling force or brought to me such a wealth of practical material for thought and spiritual development. Dr. Hamilton is one of the most sweet spirited, lovable men among us. He has a wonderful background of experience and above all else knows the Lord."

ELECT NEW OFFICERS

Last Friday evening, April 13, the Ministerial Association of Mississippi College elected new officers for the year 1934-1935. The officers elected are as follows: Robert Allen, President; C. O. White, Vice-President; John W. Cook, Secretary - Treasurer; Pearl Butler, Chorister; W. E. Ferguson, Extension Director; Estus Mason, Reporter.

The Ministerial Association has enjoyed a most successful year under the leadership of Bro. Cary Cox, the retiring president.

We covet your prayers that the Association may be blessed with another successful year.

Prayerfully yours,
The Ministerial Association,
Estus Mason, Reporter

MR. JOHN W. REAGIN

Whereas, in Divine Providence it has pleased our Heavenly Father to call into His presence our esteemed Christian friend and fellow deacon, brother John W. Reagin, whose life among us has been a blessing and his Christian activity a devoted service to his fellowman;

We the Board of Deacons of Northside Baptist Church do hereby express our loss in the passing of one of our faithful members who served well. We therefore extend to his bereaved family our tenderest sympathy and earnest prayers for God's sustaining grace to be theirs in their time of grief.

Dr. P. L. Berry
H. T. Harrison
J. B. Hines
L. J. McBride
I. M. Pace
E. P. Clark
M. E. Collum

BALD NO LONGER
Mr. A. S. R. of New York City writes: "I had 3 bald spots the size of a half-dollar. I used Japanese Oil for 3 months and now my bald spots are entirely covered with hair."
JAPANESE OIL, the antiseptic counter-irritant, is used by thousands for baldness, falling hair, loose dandruff and scalp itches. Price 60c. Economy size \$1. All druggists.
Nat'l Remedy Co., 58 W. 45th St., Dept. J. N. Y.

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Most vital subjects Scripturally considered. Excellent study course. Should be in every home.
Price 25 cents in silver.
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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

CAMPAIGN FOR HOME AND FOREIGN FIELDS LAUNCHED IN PANOLA

The campaign for Home and Foreign Fields has been launched in Panola County as an Associational B. Y. P. U. project. The president, Miss Holcomb, has appointed Miss Lottie Draper of Batesville as the chairman for the campaign and Miss Draper has gone right to work and we are expecting Panola County B. Y. P. U.'s to make a good report within the next few weeks or months.

INCENTIVES IN THE HOME AND FOREIGN FIELDS CAMPAIGN

The main incentive in getting subscriptions to the Home and Foreign Fields is that it will mean the advancement of God's Kingdom for His people to read about the work He is blessing the world round. Again it strengthens those who have part in the campaign, for they will learn through this work how to contact people for the Lord. It will serve as intensive training for the B. Y. P. U. members who solicit subscriptions. Then the 25% that the union receives when they get as many as five new subscriptions should help some to engage in it. This money during these hard times will be a blessing to unions who are not able to get the literature and equipment they need. Let every B. Y. P. U. therefore put on this campaign in their own church.

A YOUNG PEOPLE'S MEETING FOR YOUR CHURCH THIS SUMMER

And what about your B. Y. P. U. fostering a Young People's meeting in your church this summer? Your church will cooperate with you in this as will your pastor. Let all the committees be made up of the B. Y. P. U. members. Let all the personal work be done by the B. Y. P. U. members. Let all the devotionals be conducted by the B. Y. P. U. members. If possible have a young preacher and singer to lead in the preaching and song service each day. There are many unsaved young people in your community no doubt and these can be reached through the young people more easily than through any other group. Get your pastor to help you plan for this meeting and start now to make your plans.

PUCKETT HAS INTERESTING STUDY COURSE

Pastor O. P. Moore writes to tell us about the splendid Study Course they had at the Puckett church just a short time back. Five courses were offered and the young people from THREE churches cooperated in the work, the young people from Mayton and County Line came over to Puckett each evening and joined

in. Bro. A. W. Talbert taught the book "Pilgrims Progress"; Brother Hollis Benton taught "Training in Bible Study"; Mr. Earl Clark taught the Senior B. Y. P. U. Manual; Mrs. Earl Clark taught "Trail Makers in Other Lands", and Mrs. O. P. Moore taught the Junior B. Y. P. U. Manual. 150 were enrolled in the classes.

PUCKETT ORGANIZES TWO NEW UNIONS AND SETS UP GENERAL ORGANIZATION

The Puckett church under the leadership of their new pastor, Bro. O. P. Moore, one of Mississippi's most interested and efficient B. Y. P. U. workers, has added two new unions to their training department and have set up the General Organization. Their interest in the Associational B. Y. P. U. led them to send 48 of their members to the last Associational B. Y. P. U. meeting, the meeting being held at Brandon. They of course took the attendance banner. Brother Moore is very happy in his work and feels that he has just about the finest group of young people in the world.

WOMAN'S COLLEGE B. Y. P. U. DIRECTOR IS ELECTED AS PRESIDENT OF STUDENT BODY

The B. Y. P. U. serves as a stepping stone to greater opportunities and responsibilities. Miss Virginia Cooper who has served as B. Y. P. U. Director this year at Woman's College has been honored by her school mates as they elect her to the highest office among the students. Miss Cooper is the daughter of Rev. and Mrs. W. R. Cooper of Tylertown and sister to Rev. W. L. Cooper of Moorhead. Miss Cooper is worthy of this honor and will serve her school as president of the student body in a most effective way.

All churches of the Liberty Association are invited to have representatives at the meeting of the associational B. Y. P. U. meeting at Center Ridge church the fourth Sunday, next Sunday. Bro. Mason, pastor of the church, will preach at the eleven o'clock hour and the afternoon will be given to the B. Y. P. U. program.

Professor: "Why don't you answer me?"

Freshman: "I did, Professor, I shook my head."

Professor: "But you don't expect me to hear it rattle way up here, do you?"—Ex.

He was at the fountain-pen counter making a purchase. "You see," he said, "I am buying this for my wife."

"A surprise, eh?"

"I'll say so. She is expecting a Packard."—Ex.

DOWN TOWN MISSION

"The field is white unto harvest." There has never been a time in all history that this was as true as it is today. Men and women everywhere are asking what they must do to be saved. Fort Worth, Texas, is one of the greatest fields to work in to win lost souls to Christ. With the beer and liquor flowing on the left hand, horse racing and betting on the right hand, wide open houses all around. But out of the midst of all of this the students of Southwestern Baptist Seminary have heard the cry of lost men and women and children to bring the Gospel to them. And as never before they have responded to this call. Every week-end all studying is laid aside and they all join themselves together with Christ as their leader and go out in the byways and hedges of Fort Worth and lead lost men, women and children to Christ.

The types of services engaged in are as follows:

Services in the down-town mission Friday, Saturday and Sunday nights with around 150 to 200 men who are lost at each service.

Jails (county and city) with over 250 prisoners.

County Home.

Transit Bureaus.

Streets.

Community, negroes, Mexicans, mixed.

The results for the school year from last September 11 to April 8 are:

Professions 2,122.

Reconsecrations 1,938.

Number souls talked to 10,350.

Number fed 14, 196.

Tracts handed out 81, 525.

Gospels handed out 2,500.

Services held 521.

We desire the prayers of all Christians as we carry on this work. Pray that God will continue to bless us with lost men to lead to Christ and that He will give us the power to win them.

All Southern Baptists will have the opportunity of seeing the Southwestern Baptist Seminary during the Southern Baptist Convention.

These services have been held under the leadership of Shaw Hardin, a student from Rome, Ga.

DEDICATION AT DERMA

The people raised and paid off a note of \$781.65 during the month before, so on the third Sunday, our regular day, there we had a very unique service. Bro. J. M. Spikes of Bruce who led these people in the beginning of the building cam-

End Rheumatic Pain With This Lemon Juice Recipe

Within 48 hours usually and often overnight, pains of rheumatism, or neuritis leave, soreness too, swollen joints limber up. What glorious, blessed relief! Get a package of the REV PRESCRIPTION. Mix it at home with a quart of water, add juice of 4 lemons. A tablespoonful two times a day is all you need. In a few days if you're not overjoyed with its benefit your money will be returned. Try it, prove it without risk. For sale, recommended and guaranteed by all leading druggists. Any druggist will get it for you, if not write to Homix, Inc., 54 W. Illinois, Chicago, Ill.

paign was present and assisted with the service. He and Mr. Lewis both spoke. There was a thank offering for missions taken. After this the deacons came forward and burned the mortgage. The note is to be framed for the church and to be kept for history's sake. Brother J. T. Sargent offered the dedicatory prayer. Despite the bad weather a large crowd was present to rejoice over this victory. Besides paying the mortgage off the insurance has been paid up for a year.

This Sunday was the beginning of our third year with these good people. Our ministry has been very happy with these folks. The Lord has greatly blessed us in these days.

Reporter

B. S. U. DEPARTMENT

(Continued from page 16)

man; Maurine Davis, secretary; Christine Perry, treasurer; Mary Alice Badeau, publicity chairman; Roma Fay Vinson, extension chairman; Jayne Styles, correspondent; Gladys Ferrill, music chairman; Verma Beachman, B. Y. P. U. director; Bill Shivers, Y. W. A. president; Kathleen McManus, Life Service Band president; Ruth Latimer, Sunday school superintendent; Willie May Spiers, Epworth League president; Mr. R. F. Bass, faculty adviser.

Under the enthusiastic and interested direction of Miss Roma Fay Vinson, our extension chairman, some of the most helpful of all our outside work has been carried on. We are speaking of the jail work. A group of girls, accompanied always by one of the men in our church, goes down to hold services of song and praise and witnessing for Christ. Earnestness on the part of the prisoners as they request prayer shows that some effect is made. We hope and believe that these visits on Sunday afternoons have eternal values.

Ridgecrest? You can count on us. I've HEARD it's a wonderful place. Is it? We are going to find out.

FOOT AND TOE ITCH SUFFERERS

Send your name and address to Gore Products Company, 824 Perdido St., New Orleans, La., and we will mail you a regular \$1.00 bottle of H. F. Foot Remedy on free trial.

You don't send us any money or pay the postman any money. We trust you absolutely. After H. F. Foot Remedy has given you relief, send us \$1.00. If it doesn't give you relief, return the bottle to us and you owe us nothing.

SALESMAN WANTED

For one of the oldest and largest Monument Concerns in the South. Spare Time. No experience necessary. Write today.

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To This RELIABLE "Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK. —10c.—Adv.

COMMENCEMENT SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

Fort Worth, Texas

Tues., May 8, to Fri., May 11, 1934

On Tuesday night the faculty and chorus of the School of Sacred Music will give the annual commencement recital, the oratoric "Elijah" by Mendelssohn.

Wednesday night will be held the exercises of the Woman's Missionary Training School.

Miss Lena Lair, B. A., of Texas will be the class speaker.

Mrs. F. S. Davis of Dallas, Texas, past president of the Texas W. M. U., will deliver the principal address.

Thursday at 5 p. m. will be held the President's reception to the alumni and graduating class.

Thursday night the School of Religious Education will hold its exercises. The class speaker will be Mr. W. L. Howse, M. A., of Tennessee. The guest speaker will be Dr. Homer Grice, head of the department of Daily Vacation Bible School, Baptist Sunday School Board, Nashville, Tennessee.

Friday morning at 10 o'clock will be held the graduation exercises of the Seminary. The class representative for the School of Theology will be Rev. M. M. Barnett, M. A., of Texas. The Baccalaureate Sermon will be preached by Dr. E. D. Head, pastor First Baptist Church, Houston, Texas. This will be followed by the President's address to the graduating class and the presentation of diplomas and conferring of degrees.

There are 29 in this year's graduating class, 18 men and 11 women. Of this number one—Miss Sarah Blackburn—is from Mississippi.

The total enrollment is 376, 214 men and 162 women—from foreign countries, 6. There are 11 enrolled from Mississippi. There are enrolled 25 students from 10 Northern Baptist states.

This session of the Seminary has gone through the year with all the faculty present and teaching. The enrollment is larger than last year, and the fellowship has been fine. The Texas General Convention and Sunday School Convention, and the Southern Baptist Convention, along with some other smaller groups, all meeting in Ft. Worth this session, have given this year's student body a keener sense of the southwide and worldwide relationships.

The 1934 Summer School will be held May 28 to July 6. Pastors and other Christian workers are invited to share this 6 weeks of warm fellowship and intellectual and spiritual renewal. Write for Summer School bulletin. The next session will open Monday, September 10th, 1934, with all the faculty in their places. With firm faith in God the Seminary is going on, richer in experience and knowledge, in spite of the depression.

It is hoped that many coming to Fort Worth for the Southern Baptist Convention will come a few days earlier so as to attend the commencement exercises. The fellowship will be strengthening. All friends and former students will be cordially welcome.

READY TO SERVE

In view of the fact that the Baptist Convention of the past year adopted Evangelism as their special program for the year 1934, the Ministerial Association of Mississippi College through the State Board and County Associations wish to offer our services to the churches which are without pastors. A large number of student preachers have some work, but we have some time that could be used in special meetings. Then there is a number that do not have any work, and could give most of the summer to this work. We are seeking to help those churches which do not have any prospect for a revival. This suggestion comes from hearts that are willing and anxious to serve the Lord in some humble way.

We realize that the churches without pastors will be the ones not taking the Record; therefore we ask those who know of these places help us get in touch with them. We would appreciate this information as soon as possible, so that we could make our plans.

If there are any churches that are interested in this suggestion, please write Dr. Lipsey, Editor of the Record, or Rev. Carey Cox, Clinton, Miss.

These ministers are from different sections of the state. Probably some church will know one of these men, and will be interested in using him, but if not we shall be glad to supply someone.

Here is a list of the students who can give part or all of the summer to evangelistic work. May the Lord use them in places of need.

Preachers: M. C. Waldrup, J. A. Wade, Jr., John W. Cook, B. L. Mohon, Vincent L. Crawley, Robert Allen, Estus Mason, W. W. Ferguson, W. J. Derrick, A. L. McKnight, Virgil Ratcliff, A. T. Engell, W. F. Ferguson, C. F. Talbert, O. C. Chance, Charlie Webb, L. I. Weathersby, Grover Boone, Bilbo Caston, Howard B. Benson, Buford Gonia, Grady Wells, Pearl Butler, J. K. Pettus, James Taylor.

Preacher and singer: Chas. A. Stevens, James Taylor, C. F. Treadway.

Carl F. Talbert, Reporter.

SUNDAY SCHOOL DEPT.

The following classes became standard during March:

Young People's

Dorcas, Forest; Busy Workers, Columbus; Loyal Daughters, Columbus; Euzeilian, Columbus; Happy Class, Columbus; The Friendly Class, Columbus; Mary and Martha, Columbus.

Adult

Florence Hall, Sumner; Strain B. Forest.

Dr. W. Hersey Davis, professor of New Testament in the Southern Baptist Seminary, Louisville, Kentucky, recently conducted for a week a special meeting with The Hill Baptist Church, Augusta, Georgia. Rev. Carey T. Vinzant is pastor of this church. Dr. Davis adds warmth and spirit to his Greek scholarship.

OUT OF EXPERIENCE

Some years ago I, a tiller of the soil, took the Lord in as a partner, and a wonderful partner He has proved to be. He furnishes the soil. He gives me faith, courage, strength and wisdom to plant varieties of seeds, to produce crops that will be profitable. He performs miracles by letting the seed burst forth, and grow into wonderful plants. He sends the sunshine and the rain. While I know that it is all His and I am only a steward yet He asks for only one tenth. How could I refuse to pay this great partner the small part that he claims? When I pay this debt that I owe I am also doing that much toward bringing in the kingdom. In times of depression and I have obligations to meet I do not worry. I can say "Lord, thou knowest I have brought the tithe in to the store house and I feel that I can claim thy promise and that thou wilt pour me out a blessing." He will not break His promise. He has graciously poured out that blessing.

How can Christian people continue to rob God?

A. TITHER.

IN APPRECIATION

If I were a poet, I would inscribe a poem to His people in Mississippi. If I were an artist, the state would be drawn with many beloved faces

on it. But humbler thoughts from humbler minds shall flow in expression of deep appreciation for all the lovely things the brethren, ladies and young people in Mississippi have done to make our return to our Lord's field for us in China possible.


Our sailing date is set for June 2nd from San Francisco.

Allow me especially to thank Secretary Auber J. Wilds, Rev. and Mrs. C. J. Olander, Rev. and Mrs. L. W. Ferrell, Miss Olivia Moore, Mrs. Watts Webb, and many others which space will not permit me to mention.

May the blessings of our God be upon all His in your great state.

G. W. STROTHER.

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Biliousness
Sour Stomach
Gas and Headache
due to
Constipation



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FOR
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IF YOU must be on the job every day, here's a medicine you ought to know about. Little chocolate coated tablets which bring welcome relief from "women's troubles." Purse size, 50 cents.

"I am 27 and a textile winder in the mill. I had cramps so bad that I had to cry many times. I used to stay in bed two days a month. Lydia E. Pinkham's Tablets helped me wonderfully. For the first time in my life I do not suffer. I can work all the time now and feel strong. I used to be rundown and nervous and couldn't eat. Now I eat more than I ever did." — Mrs. Bennie Coates, 1963 Terrace Street, Muskegon, Mich.

"I recommend Lydia E. Pinkham's Medicine to everyone. I was run-down and tired and had pains in my stomach and was irregular. Your Tablets proved wonders to me." — Mrs. Fred Backmann, 1023 So. 2nd Street, La Crosse, Wisconsin.

Try this medicine yourself. You will be pleased with the results.



LYDIA E. PINKHAM'S TABLETS

PERSISTENT USE BRINGS PERMANENT RELIEF

NATCHEZ W. M. S.

The Woman's Missionary Society of the Natchez Baptist Church has felt so encouraged since our March Week of Prayer that in the spirit in which Paul encouraged one church by telling of the work of another, we wish to tell others of our blessing.

The week before the March Week of Prayer, in spite of unusually bad weather, our women gathered each afternoon at the church about 30 strong and were beautifully taught by our pastor's wife, Mrs. W. A. Sullivan. This study was climaxed on Sunday morning by a Mission sermon by the pastor, Dr. W. A. Sullivan. The bad weather continued into our Week of Prayer, but so did our good crowd and prayer and programs were held throughout the week by our society and its auxiliaries. On the Sunday night following, a Home Mission Pageant under the able direction of Mrs. J. W. Chisolm was given at the evening service.

We have decided that knowledge and prayer bring power; for as a result of our study and prayer, our ingathering for Home Missions was not only far above our goal set, but the largest in the history of our W. M. S., totaling \$124.80 from the society and its auxiliaries.

Mrs. H. L. McElroy, Sec.

ARTESIA

The ladies' society has sent in nine dollars for Home Mission Week of Prayer. The church gave a separate offering for Home Missions.

We have four members of the \$100,000 club. Within fourteen months the ladies of Artesia studied seven mission books, receiving about 80 seals and 16 certificates.

To mark the celebration of our second year at Artesia one of our fine young men answered the call to preach. On Easter Sunday night he preached his first sermon to a packed house.

First Sunday we go to Mantee our work began there the first of January. These good folks already have a good start on their year's work. Their thank offering for missions on Easter amounted to more than twelve dollars. There is a good W. M. S. with two or three auxiliaries. They always observe the week of prayer and send offerings to missions. A little later there will be a mission study class. We will be a mission study class. We have only been in the state two years now. Mississippi is my home state. Mr. Lewis is a North Carolina man.

MRS. ROY LEWIS.

APRIL CHURCH LETTER
ESKRIDGE CHURCH

Do we—The members of Eskridge Church—love God, because He first loved us? Do we feel under obligations to our Lord Jesus who suffered, shed His blood, and died to redeem us? Do we love the members of our Church, and have a tender feeling for them, because they have been redeemed by the same blood that redeemed us? Do we feel that Eskridge church is just one big family, having God for our father, the Lord Jesus as our elder

brother and Saviour, and the Holy Spirit as our guide and comforter?

If we do not then we have no business in the Church, and should ask to be dismissed from the Church; If we do, then let us increase more and more: by, (1) Regular daily Bible reading; for it is written: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Math. 4:4); (2) Regular, daily secret prayer; Give us this day our daily bread." (Math. 6:11); (3) Regular attendance at church and Sunday School (when possible); "Not forsaking the assembling of our selves together, as the custom of some is;" (Heb. 10:25) (4) Regular, systematic giving for the Lord's cause: "Every man according as he purposeth in his heart, so let him give." (II Cor. 9:7).

Last third Sunday we had a great day; good sermon, collection for pastor \$14.70; attendance good (but could have been better); the church voted unanimously to raise \$7.00 a month extra, to pay on a new car for our pastor. Also voted unanimously for our pastor to invite Bro. Jeff Rogers, of Amory, Miss., to preach for us in our coming August revival services. You ought to have been here. The question has been asked: "How much should I give extra on the pastor's car?" I can not say. Take it to the Lord in prayer, and let the Holy Spirit lead you.

Remember: All who live a distance from the church, and can not come regularly, send your money to me by mail, and I will have the pastor send you a receipt for it.

Yours for a great church at Eskridge—for the edification of the members of the church, and for the salvation of lost souls.

J. E. HEATH.

WATCHMAN WHAT OF THE NIGHT?

Listen! Hear him say this great monster has been recognized as the identical Serpent, Satan the Devil who beguiled Eve to partake of the forbidden fruit, and he is using the very same lie that he used when talking to Eve; he said ye will not die but will become as gods, knowing good and evil.

What are the claims set forth by this Serpent the Devil? Give us whiskey and prosperity will come our way again. Never was there a more subtle undermining and blacker falsehood uttered by the very demons of hell than this. Every body knows that the BREWERS are the only ones that will profit financially, for take the thousands upon thousands of dollars that have left our beloved southland for beer; where does it go? A large portion of it to St. Louis, and practically all to the north and northeast; and to whom? A small bunch of organized legal distributors of death and eternal damnation, legalized by our laws, but not by Jehovah, who will one day adjust the matter.

You can see by the above who is to profit financially by turning this HELL FIRE LOOSE IN OUR LAND. Now just one more question, WHO WILL CONSUME IT? I will try to answer this question by asking other questions: Will it be

your Chauffeur? or the Engineer of the train on which you are riding? or your office helpers or your Father, Mother, Son, Daughter, Brother or Sister? If not who would you be willing to designate to drink the accursed stuff and thereby injure their bodies and stand 99 chances out of 100 in damning their souls.

After you have a chance to chat with the Serpent and GOD comes along, are you going to hide yourself among the fig bushes, and try to shift the blame for your actions on to another? GOD FORBID THAT WE SHOULD DO AUGHT SAVE TO HIS NAME'S HONOR AND GLORY.

DR. J. O. RINGOLD

On last Monday, April 2, the remains of Dr. J. O. Ringold of Winona were laid to rest to await the resurrection of the just. As a much beloved physician and a follower of Jesus in the mission of healing his going will be felt by all most keenly. As a member and a deacon of the First Baptist Church, his life was a bright and shining light. His faith was simple and implicit, and his loyalty to the Word of God was worthy of the emulation of his juniors. He leaves to his bereaved family a heritage that will enrich them through the coming years—a heritage of imperishable values. May God bless his memory and comfort his loved ones.

N. G. HICKMAN, Pastor.

RESOLUTIONS

Whereas, God in His infinite wisdom has seen fit to call from our midst our sister, Mrs. L. S. Cole, and

Whereas, her life among us has been a blessing, and her Christian activity a devoted service to mankind.

We, the Woman's Missionary Society of the First Baptist Church of Marks, Miss., do hereby,

Express our loss at the passing of one of our faithful members who was untiring in her efforts, consecrated in her service, and steadfast in her faith; and

Acknowledge the blessing that has been ours from her acquaintance and the inspiration that is ours from her example; and

Extend to her bereaved family our tenderest sympathy and earnest prayers, with the hope that in their hour of grief they may turn to the same abiding faith to our Lord for comfort as that of our departed sister.

Mrs. F. H. Hammond,
Mrs. S. O. Kuykendall,
Mrs. John C. Rich,
Committee.

Two children were discussing their breakfasts.

"I had a awful good breakfast," said Johnny.

"So'd I," said Emmy Lou: "I had something nice that begins with 'n.'"

"A norange?" suggested Johnny.

"No."

"A napple?"

"No, it was a negg."—Ex.



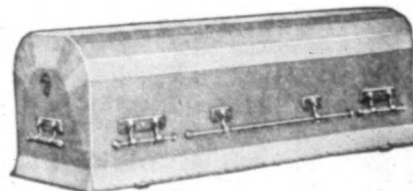
Amid the
Encircling Gloom

LIGHTED BY LOVE, the pathway of those who go before is clear as day. The shadows fall only on those who remain behind to tread the lower path with Memory. Remembrance speaks in syllables of consolation to them who have laid their dead away in dignity and beauty, permanently secure from all external agencies of change, inviolate in the

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Baptist Student Union

Mississippi Woman's College

The B. S. U. Council, invited by its faculty adviser, Mr. R. F. Bass, met with Mr. and Mrs. R. F. Bass in its regular business meeting, ending with a social hour. At the business meeting the plans for the student trip to Ridgecrest in June were discussed. Vocational Emphasis Week is to be observed April 15-19 and will be of much interest to all the students. At the close of the meeting three or four tables were set up and lively games of dominoes followed. Mrs. Bass served delicious refreshments.

The Y. W. A. has elected its officers for the session 1934-35. The nominating committee in the chapel period given over to Y. W. A. submitted its report. Opportunity was given for student nominations, but it was unanimously voted that the nominations stand as submitted. They are as follows: president, Bill Shivers, Shivers; vice-president, Mary Alice Styles; secretary, Inez Cire, Picayune; Ouida Martin, Picayune, treasurer; chorister, Inez Jaggar, Lucedale; pianist, Vivian Perez, Pascagoula; and sponsor, Mrs. R. F. Bass.

—o—

One of our seniors, Christine Tillman, was on the program at the W. M. U. Convention on the opening night at Gulfport. Miss Tillman, who is one of the W. M. U.

scholarship girls, was presented by Mrs. G. W. Riley, who gave a report on the scholarships. Miss Tillman told of her gratitude to the state W. M. U. for the benefits received from her work at Woman's College. She has served faithfully in all phases of the college life, this semester being president of the Winnie D. Bennett B.Y.P.U. The coming year Miss Adelle Martin, president of the Baptist Student Union, is the recipient of the scholarship.

In one of the most important elections of the year the following officers for the Baptist Student Union were chosen. They are as follows:

Adelle Martin, Sartartia, was re-elected as president of the Union; Vivian Langford, Brookhaven, first vice-president; Annette York, Picayune, second vice-president; Grace Guest, Cumberland, third vice-president; Christine Perry, Mangham, Louisiana, treasurer; Mary Alice Badeau, Laurel, publicity chairman; extension chairman, Roman Fay Vinson, Seminary; Gladys Ferrill, Lucedale, music chairman; reporter and Baptist Student Magazine representative, Jayne Styles, Brooksville; superintendent of the young people's department of the Sunday School, Ruth Latimer, Gulfport. The old council met Monday night in the regular business meeting and plans were discussed again for Ridgecrest.

We are glad to have Miss Vivian Langford and Miss Adelle Martin to represent us all the summer at the Hotel at Ridgecrest, having received appointments this week from Mr. R. F. Staples, Ridgecrest.

—o—

Blue Mountain B. S. U.

This has been a busy week for the Blue Mountain College B. S. U. The new officers, just elected, will be installed the first of May to take charge of the B. S. U. Council.

Those on the new Council are:

President—Louise Leavell, Oxford, Miss.

First Vice-President — Frances Brame, Yazoo City, Miss.

Second Vice-President — Frances Weaver, Tupelo, Miss.

Third Vice-President (President of the Life Service Band)—Jennie Lee Hunt, Silver City, New Mexico.

Secretary—Hermine Graham, Fulton, Miss.

Treasurer—Sue James, Caruthersville, Mo.

Reporter—Juanita Creech, Mansfield, La.

Prayer Meeting Representative—Louise Curtiss, Louisville, Miss.

B. Y. P. U. Director—May Alice Harpole, Eupora, Miss.

Y. W. A. Director — Frances Dozier, Fulton, Miss.

Chorister—Helen Eubanks, Sallis, Miss.

Pianist—Von Nelle Byrd, Mount Olive, Miss.

Methodist Representative—Mary Myers, Byhalia, Miss.

Faculty Representative — Miss Ruby Talbot, Ashland, Miss.

Student Government Representa-

tive—Lucy Carlton Wilds, Oxford, Miss.

Amy Lee Stepp,
B. M. C. Reporter.

Mississippi Woman's College

At an impressive installation service the new members of the B. S. U. Council were installed at the Immanuel Baptist Church last Sunday night. By candle light the student secretary told of the work of the council during the year and its relation to the church. Each old member came forward and placed on the pulpit her candle, representing the light that she had been upholding during the year. As the members were coming to the front Elsie Mosier played on the piano, "Living for Jesus." When all had come, the pulpit was a blaze of light. One by one the new officers came forward and received from the pastor, Rev. H. L. Spencer, representing the church, and from Miss Virginia Cooper, president-elect of the student body, representing the college, the candles, and pledged to do the best of their ability their tasks. The new members formed a semi-circle in front of the choir, standing with the lighted candles while the new music chairman, Gladys Ferrell, played "Living for Jesus" on the violin, after which the girls sang softly one verse of the same song. Rev. H. L. Spencer closed the service with a prayer. The new members thus installed are: Adelle Martin, president; Vivian Langford, membership chairman; Annette York, social chairman; Grace Guest, devotional chair-

(Continued on page 13)

WILL

Mississippi Baptists Join Southern Baptists

IN HONORING MOTHERS DAY

AND OBSERVING HOSPITAL DAY

May Thirteenth?

A MOST ATTRACTIVE PROGRAM AND POSTER WILL BE MAILED TO ALL
WRITING FOR SAME.

A Feature Will Be A Pageant:
"THE MESSAGE OF MOTHER LOVE"

Which is splendidly adapted to Sunday Schools—large and small. Order at once so as to have
time for preparation by May 13th.

SUPERINTENDENT WAYNE ALLISTON,
BAPTIST HOSPITAL

Jackson, - - - - - Mississippi

Please enclose stamp for postage.